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THE  
PRINCESS  
OF *BABYLON*

BY  
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WITH DECORATIONS BY  
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## THE PICTURES

Her Royal Highness Princess FORMOSANTA of BABYLON upon her eighteenth birthday; it was from her pictures and statues that, in succeeding times, Praxiteles sculptured his *Aphrodita* and the *Venus of Medicis*. Heavens! what a difference between the original and the copies. *Frontispiece.*

The unknown paragon delivers the King of SCYTHIA from an enormous and ferocious lion, whose head he cuts off with as much dexterity as, in our carousals, youthful knights knock off the heads of black images. *Page 16*

The King of SCYTHIA exchanges words of honour with Princess ALDEA: that she shall be avenged, and married, and that her rights shall be supported by means of a great army. *Page 32*

The Princess FORMOSANTA sups with the King of EGYPT, in accordance with her innocent stratagem to be rid of him; and entertains him and his almoner with six bottles of *Chiras* wine remarkably good. *Page 54*

The *Mother* of Prince AMAZAN. This lady was about three hundred years old; it might be discovered that about her two hundred and thirtieth, or two hundred and fortieth year, she must have been a most charming woman. *P. 65*

The Emperor of CHINA, who was the most just, the politest, and the wisest monarch upon

earth. It was he who first tilled a field with his own Imperial hands; he first allotted premiums to virtue. *Page 72*

Ladies of B A T A V I A , who were so indifferent that not one made any amorous advances upon Prince A M A Z A N ; a thing he had never met with before. *Page 90*

My Lord and Lady W H A T - T H E N . He was married to a young and charming woman, on whom nature had bestowed a soul as lively and sensible, as her husband's was dull & stupid. *P. 98*

A handsome *Venetian*, one among the twelve thousand girls registered in the great book of the Republic, being appointed to carry on the most agreeable trade that ever enriched a nation. *P. 111*

That female singer who charmed Prince A M A Z A N by her melodious voice, and the graces that accompanied her: a girl of *business*, who was so grateful for the diamonds which he gave her, that she could not leave him. *Page 126*

The King of S P A I N approaching upon his car that he may thank the Prince A M A Z A N for delivering his country from the sacred monsters. *Page 140*







THE  
PRINCESS OF *BABYLON*



THE AGED BELUS, king of Babylon, thought himself the first man, upon earth; for all his courtiers told him so, and his historiographers proved it. What might excuse this ridiculous vanity in him was, that, in fact, his predecessors had built

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Babylon upwards of 30,000 years before him, and he had embellished it. We know that his palace and his park, situated at a few parasangs from Babylon, extended between the Euphrates and the Tiger, which washed those enchanted banks. His vast house, three thousand feet in front, almost reached the clouds. The platform was surrounded with a balustrade of white marble, fifty feet high, which supported colossal statues of all the kings and great men of the empire. This platform, composed of two rows of bricks, covered with a thick surface of lead from one extremity to the other, bore twelve feet of earth; and upon this earth were raised groves of olive, orange, citron, palm, cocoa, and cinnamon trees, and stock gilliflowers, which formed alleys that the rays of the sun could not penetrate.

The waters of the Euphrates running by the assistance of pumps, in a hundred canals, into the vast marble basons in this garden, and afterwards falling by other canals, formed cascades of six thousand feet in length in the park, and a hundred



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thousand *jets-d'eau*, whose height was scarce perceptible; they afterwards returned into the Euphrates, of which they were part. The gardens of Semiramis, which astonished Asia several ages after, were only a feeble imitation of these ancient prodigies; for in the time of Semiramis, every thing began to degenerate amongst men and women.

But what was more admirable in Babylon, and eclipsed every thing else, was the only daughter of the King, named Formosanta. It was from her pictures and statues, that in succeeding times Praxiteles sculptured his Aphrodita, and the Venus of Medicis. Heavens! what a difference between the original and the copies! so that Belus was prouder of his daughter than his kingdom. She was eighteen years old; it was necessary she should have a husband worthy of her: but where was he to be found? An ancient oracle had ordained, that Formosanta could not belong to any but him who could bend the bow of Nembrod.

This Nembrod, the strong hunter be-

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fore the Lord, had left a bow seventeen Babylonian feet in length, made of ebony, harder than the iron of mount Caucasus, which is wrought in the forges of Derbent; and no mortal since Nembrod could bend this astonishing bow.

It was again said, that the arm which should bend this bow would kill the most terrible and ferocious lion that should be let loose in the Circus of Babylon. This was not all; the bender of the bow, and the conqueror of the lion, should overthrow all his rivals; but he was above all things to be very sagacious, the most magnificent and most virtuous of men, and possess the greatest curiosity in the whole universe.

Three kings appeared, who were bold enough to claim Formosanta; Pharaoh of Egypt, the Shah of India, and the great Khan of the Scythians. Belus appointed the day and place of combat, which was to be at the extremity of his park, in the vast extent surrounded by the joint waters of the Euphrates and the Tiger. Round the lists a marble amphitheatre was erected, which might contain five hundred thou-

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sand spectators. Opposite the amphitheatre was placed the king's throne; he was to appear with Formosanta, accompanied by the whole court; and on the right and left between the throne and the amphitheatre, there were other thrones and seats for the three kings, and for all the other sovereigns who were desirous to be present at this august ceremony.

The king of Egypt arrived the first, mounted upon the bull Apis, and holding in his hand the cithern of Isis. He was followed by two thousand priests clad in linen vestments whiter than snow, two thousand eunuchs, two thousand magicians, and two thousand warriors.

The king of India came soon after in a car drawn by twelve elephants. He had a train still more numerous and more brilliant than Pharaoh of Egypt.

The last who appeared was the king of the Scythians. He had none with him but chosen warriors, armed with bows and arrows. He was mounted upon a superb tyger, which he had tamed, and which was as tall as any of the finest Persian horses.

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The majestic and important mien of this king effaced the appearance of his rivals; his naked arms, as nervous as they were white, seemed already to bend the bow of Nembrod.

The three princes immediately prostrated themselves before Belus and Formosanta. The king of Egypt presented the princess with two of the finest crocodiles of the Nile, two sea-horses, two zebras, two Egyptian rats, and two mummies, with the books of the great Hermes, which he judged to be the scarcest things upon earth.

The king of India offered her a hundred elephants, each bearing a wooden gilt tower, and laid at her feet the Vedam wrote by the hand of Xaca himself.

The king of the Scythians, who could neither write nor read, presented a hundred warlike horses with black fox-skin housings.

The princess appeared with a downcast look before her lovers, and reclined herself with such a grace as was at once modest and noble.

Belus ordered the kings to be conducted

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to the thrones that were prepared for them. Would I had three daughters, said he to them, I should make six people this day happy! He then made the competitors cast lots which should try Nembrod's bow first. Their names inscribed were put into a golden casque. That of the Egyptian king came out first; then the name of the king of India appeared. The king of Scythia, viewing the bow and his rivals, did not complain at being the third.

Whilst these brilliant trials were preparing, twenty thousand pages and twenty thousand youthful maidens distributed, without any disorder, refreshments to the spectators between the rows of the seats. Every one acknowledged, that the gods had instituted kings for no other cause than every day to give festivals, upon condition they should be diversified; that life is too short to be made any other use of; that law-suits, intrigues, wars, the altercations of theologists, which consume human life, are horrible and absurd; that man is born only for happiness; that he would not passionately and incessantly pursue plea-

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sure, were he not designed for it; that the essence of human nature is to enjoy ourselves, and all the rest is folly. This excellent moral was never controverted but by facts.

Whilst preparations were making for determining the fate of Formosanta, a young stranger, mounted upon an unicorn, accompanied by his valet, mounted on a like animal, and bearing upon his hand a large bird, appeared at the barrier. The guards were surprised to observe in this equipage a figure that had an air of divinity. He had, as hath been since related, the face of Adonis upon the body of Hercules; it was majesty accompanied by the graces. His black eye-brows and flowing fair tresses wore a mixture of beauty unknown at Babylon, and charmed all observers. The whole amphitheatre rose up, the better to view the stranger: all the ladies of the court viewed him with looks of astonishment. Formosanta herself, who had hitherto kept her eyes fixed upon the ground, raised them and blushed; the three kings turned pale; all the spectators, in comparing Formosanta with the stranger,



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cried out, there is no other in the world but this young man who can be so handsome as the princess.

The ushers, struck with astonishment, asked him, if he was a king? The stranger replied, that he had not that honour, but that he had come very distant, excited by curiosity, to see if there were any king worthy of Formosanta. He was introduced into the first row of the amphitheatre, with his valet, his two unicorns, and his bird. He saluted with great respect Belus, his daughter, the three kings, and all the assembly. He then took his seat, not without blushing. His two unicorns lay down at his feet, his bird perched upon his shoulder; and his valet, who carried a little bag, placed himself by his side.

The trials began. The bow of Nembrod was taken out of its golden case. The first master of the ceremonies, followed by fifty pages, and preceded by twenty trumpets, presented it to the king of Egypt, who made his priests bless it; and supporting it upon the head of the bull Apis, he did not question his gaining this first

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victory. He dismounted, and came into the middle of the Circus, he tries, exerts all his strength, and makes such ridiculous contortions, that the whole amphitheatre re-echoes with laughter, and Formosanta herself cannot help smiling.

His high almoner approached him: Let your majesty give up this idle honour, which depends solely upon the nerves and muscles; you will triumph in every thing else. You will conquer the lion, as you are possessed of the sabre of Osiris. The princess of Babylon is to belong to the prince who is most sagacious, and you have solved ænigmas. She is to wed the most virtuous: you are such, as you have been educated by the priests of Egypt. The most generous is to carry her, and you have presented her with two of the handsomest crocodiles, and two of the finest rats in all Delta. You are possessed of the bull Apis and the books of Hermes, which are the scarcest things in the universe. No one can dispute Formosanta with you. You are in the right, said the king of Egypt, and resumed his throne.

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The bow was then put into the hands of the king of India. It blistered his hands for a fortnight; but he consoled himself in presuming that the Scythian king would not be more fortunate than himself.

The Scythian handled the bow in his turn. He united skill with strength: the bow seemed to have some elasticity in his hands; he bent it a little, but he could never bring it any thing near a curve. The spectators, who had been prejudiced in his favour by his agreeable aspect, lamented his ill success, and concluded that the beautiful princess would never be married.

The unknown youth leaped into the area, and addressing himself to the king of Scythia said, Your Majesty need not be surprised at not having entirely succeeded. These ebony bows are made in my country; there is only one peculiar twist to give them. Your merit is greater in having bent it, than if I were to curve it. He then took an arrow, and placing it upon the string, bent the bow of Nembrod, and made the arrow fly beyond the gates. A million of hands at once applauded the prodigy.

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Babylon re-echoed with acclamations, and all the women agreed how happy it was for so handsome a youth to be so strong.

He then took out of his pocket a small ivory tablet, and wrote upon it with a golden pencil, fixed the tablet to the bow, and presented it all together to the princess with such grace as charmed every spectator. He then modestly returned to his place between his bird and his valet. All Babylon was in astonishment, the three kings were confounded, whilst the stranger did not seem to pay the least attention to what had happened.

Formosanta was still more surprised to read upon the ivory tablet tied to the bow, these verses written in good Chaldean:

L'arc de Nembrod est celui de la guerre;  
L'arc de l'amour est celui du bonheur;  
Vos le portez. Par vos ce Dieu vainqueur  
Est devenu le maître de la terre. [hui  
Trois Rois puissants, trois rivaux aujourd'-  
Osent prétendre a l'honneur de vous plaire.  
Je ne sais pas qui votre cœur préfère,  
Mais l'univers sera jaloux de lui.

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This little madrigal did not displease the princess. It was criticised by some of the lords of the ancient court, who said, that formerly, in good times, Belus would have been compared to the sun, and Formosanta to the moon; his neck to a tower, and her breast to a bushel of wheat. They said the stranger had no sort of imagination, and that he had lost sight of the rules of true poetry, but all the ladies thought the verses very gallant. They were astonished that a man, who handled a bow so well, should have so much wit. The lady of honour to the princess said to her, Madam, what numerous talents are here entirely lost! What benefit will this young man derive from his wit and Belus's bow? Being admired, said Formosanta. Ah! said the lady, one more madrigal, and he might very well be beloved!

Nevertheless, Belus, having consulted his sages, declared, that though neither of these kings could bend the bow of Nemrod, his daughter was, nevertheless, to be married, and that she should belong to him who could conquer the great lion, which

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was purposely in training in his great menagerie. The king of Egypt, upon whose education all the wisdom of Egypt had been exhausted, judged it very ridiculous to expose a king to the ferocity of wild beasts in order to be married. He acknowledged, he considered the possession of Formosanta of inestimable value; but he imagined, that if the lion should strangle him, he could never wed this fair Babylonian. The king of India was of the same way of thinking with the Egyptian; they both concluded that the king of Babylon was laughing at them, and that they should send for armies to punish him; that they had many subjects, who would think themselves highly honoured to die in the service of their masters, without its costing them a single hair of their sacred heads; that they could easily dethrone the king of Babylon, and then they would draw lots for the fair Formosanta.

This agreement being made, the two kings sent each an express into his respective country, with orders to assemble 300,000 men to carry off Formosanta.



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However, the king of Scythia descended alone into the area with his scymetar in hand. He was not distractedly enamoured with Formosanta's charms; glory till then had been his only passion, and it had led him to Babylon. He was willing to shew, that if the kings of India and Egypt were so prudent as not to tilt with lions, he was courageous enough not to decline the combat, and he would repair the honour of diadems. His uncommon valour would not even allow him to avail himself of the assistance of his tyger. He advanced singly, slightly armed with a shell casque ornamented with gold, shaded with three horses' tails as white as snow.

One of the most enormous and ferocious lions, that fed upon the Antilibanian mountains, was let loose upon him. His tremendous talons appeared capable of tearing the three kings to pieces at once, and his gulls to devour them. The two proud champions flew with the utmost precipitancy and in the most rapid manner at each other. The courageous Scythian plunged his sword into the lion's throat;



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but the point meeting with one of those thick teeth that nothing can penetrate, was broke to shatters; and the monster of the woods, more furious from his wound, had already impressed his bleeding claw into the monarch's sides.

The unknown youth, touched with the peril of so brave a prince, leapt into the arena swift as lightning; when he cut off the lion's head with as much dexterity, as we have lately seen, in our carousals, youthful knights knock off the heads of black images.

Then drawing out a small box, he presented it to the Scythian king, saying to him, Your majesty will there find the genuine dittany, which grows in my country. Your glorious wounds will be healed in a moment. Accident alone prevented your triumph over the lion; your valour is not the less to be admired.

The Scythian king, animated more with gratitude than jealousy, thanked his benefactor; and after having tenderly embraced him, returned to his seat to apply the dittany to his wounds.

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The stranger gave the lion's head to his valet, who having washed it at the great fountain which was beneath the amphitheatre, and drained all the blood, took an iron instrument out of his little bag, with which having drawn the lion's forty teeth, he supplied their place with forty diamonds of equal size.

His master, with his usual modesty, returned to his place; he gave the lion's head to his bird: Beauteous bird, said he, carry this small homage, and lay it at the feet of Formosanta. The bird winged his way with the dreadful triumph in one of his pounces, and presented it to the princess, bending, with humility, his neck, and crouching before her. The sparkling diamonds dazzled the eyes of every beholder. Such magnificence was unknown even in superb Babylon; the emerald, the topaz, the sapphire, and the pyrope, were as yet considered as the most precious ornaments. Belus and the whole court were struck with admiration. The bird which presented this present surprised them still more. It was of the size of an eagle, but

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its eyes were as soft and tender, as those of the eagle are fierce and threatening. Its bill was rose-colour, and seemed somewhat to resemble Formosanta's handsome mouth. Its neck represented all the colours of Iris, but still more lively and brilliant; gold, in a thousand shades, glittered upon its plumage; its feet resembled a mixture of silver and purple, and the tails of those beautiful birds, which have since drawn Juno's car, did not come up to the splendor of this bird's.

The attention, curiosity, astonishment, and extasy of the whole court, were divided between the jewels and the bird. He had perched upon the balustrade between Belus and his daughter Formosanta; she flattered it, caressed it, and kissed it. It seemed to receive her embraces with a mixture of pleasure and respect. When the princess gave the bird a kiss, it returned to the embrace, and then looked upon her with languishing eyes. She gave it biscuits and pistachoes, which it received in its purple-silvered paw, and carried them to its bill with inexpressible grace.

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Belus, who had attentively considered the diamonds, concluded, that scarce any one of his provinces could repay so valuable a present. He ordered that more magnificent gifts should be prepared for the stranger than those that were destined for the three monarchs. This young man, said he, is doubtless son to the king of China, or of that part of the world called Europe, which I have heard spoken of; or of Africa, which, it is said, is in the neighbourhood of the kingdom of Egypt.

He directly sent his first equerry to compliment the stranger, and ask him, whether he was himself the sovereign, or son to the sovereign of one of those empires; and why, being possessed of such surprising treasures, he had come with nothing but the valet and a little bag?

Whilst the equerry advanced towards the amphitheatre to execute his commission, another valet arrived upon an unicorn. This valet, addressing himself to the young man, said, Ormar, your father is approaching the end of his life: I am come to acquaint you with it. The stranger



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raised his eyes to heaven, whilst tears streamed from them, and answered only by saying, *Let us depart.*

The equerry, after having paid Belus's compliments to the conqueror of the lion, to the giver of the forty diamonds, and to the master of the beautiful bird, asked the valet, Of what kingdom was the father of this young hero sovereign? The valet replied, His father is an old shepherd, who is much beloved in the district.

During this conversation, the stranger had already mounted his unicorn. He said to the equerry, My lord, vouchsafe to prostrate me at the feet of Belus and his daughter. I must entreat her to take particular care of the bird I leave with her, as it is a nonpareil like herself. In uttering these last words he set off, and flew like lightning; the two valets followed him, and he was in an instant out of sight.

Formosanta could not refrain from shrieking. The bird turning towards the amphitheatre, where his master had been seated, seemed greatly afflicted to find him gone; then viewing stedfastly the

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princess, and gently rubbing her beautiful hand with his bill, he seemed to betrothe himself to her service.

Belus, more astonished than ever, hearing that this very extraordinary young man was the son of a shepherd, could not believe it. He dispatched messengers after him; but they soon returned with advice, that the three unicorns, upon which these men were mounted, could not be come up with; and that according to the rate they went, they must go a hundred leagues a day.



Every one reasoned upon this strange adventure, and wearied themselves with conjectures. How can the son of a shepherd make a present of forty large diamonds? How comes it that he is mounted upon an unicorn? This bewildered them, and Formosanta, whilst she caressed her bird, was sunk into a profound reverie.

Princess Aldea, her cousin-german, who was very well shaped, and almost as

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handsome as Formosanta, said to her, Cousin, I know not whether this demi-god be the son of a shepherd; but methinks he has fulfilled all the conditions stipulated for your marriage. He has bent Nembrod's bow, he has conquered the lion, he has a great share of sense, having wrote for you a very pretty extempore; and after having presented you with forty large diamonds, you cannot deny that he is the most generous of men. In his bird he possessed the most curious thing upon earth. His virtue cannot be equalled, since though he might have staid with you, he departed without hesitation, as soon as he heard his father was ill. The oracle is fulfilled in every particular, except that wherein he is to overcome his rivals; but he had done more, he has saved the life of the only competitor he had to fear; and when the object is beating the other two, I believe you cannot doubt that he will easily succeed.

All that you say is very true, replied Formosanta. But is it possible, that the greatest of men, and perhaps the most

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amiable too, should be the son of a shepherd?

The lady of honour joining in the conversation, said, that the title of shepherd was frequently given to kings; that they were called shepherds, because they attended very closely their flocks; that this was doubtless a piece of ill-timed pleasantry in his valet; that this young hero had not come so badly equipped, but to shew how much his personal merit alone was above the fastidious parade of kings. The princess made no answer but in giving her bird a thousand tender kisses.

A great festival was nevertheless prepared for the three kings, and for all the princes who were come to the feast. The king's daughter and niece were to do the honours. The king received presents worthy the magnificence of Babylon. Belus during the time the repast was serving up, assembled his council upon the marriage of the beautiful Formosanta, and this is the way he delivered himself as a great politician:

I am old: I know not what longer to do

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with my daughter, or upon whom to bestow her. He who deserved her is nothing but a meanshepherd; the kings of India and Egyptare cowards; thekingofthe Scythians would be very agreeable to me, but he has not performed any one of the conditions imposed. I will again consult the oracle. In the mean while, deliberate among you, and we will conclude agreeable to what the oracle says; for a king should follow nothing but the dictates of the immortal gods.

He then repaired to the temple: the oracle answered in few words according to custom, *Thy daughter shall not be married till she has traversed the globe*. Belus returned in astonishment to the council, and related this answer.

All the ministers had a profound respect for oracles; they therefore all agreed, or at least appeared to agree, that they were the foundation of religion; that reason should be mute before them; that it was by their means that kings reigned over their people; that without oracles there would be neither virtue nor repose upon earth.

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At length, after having testified the most profound veneration for them, they almost all concluded that this oracle was impertinent, and that he should not be obeyed; that nothing could be more indecent for a young woman, and particularly the daughter of the great king of Babylon, than to run about, without any particular destination; that this was the most certain method to prevent her being married, or else engage her in a clandestine, shameful, and ridiculous one; that, in a word, this oracle had not common sense.

The youngest of the ministers, named Onadase, who had more sense than the rest, said, that the oracle doubtless meant some pilgrimage of devotion; and offered to be the princess's guide. The council approved of his opinion, but every one was for being her equerry. The king determined that the princess might go three hundred parasangs upon the road to Arabia, to the temple, whose saint had the reputation of procuring young women happy marriages, and that the dean of the

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council should accompany her. After this determination they went to supper.



In the centre of the gardens, between two cascades, was erected an oval saloon, three hundred feet in diameter, whose azure roof, intersected with golden stars, represented all the constellations and planets, each in its proper station; and this ceiling turned about, as well as the canopy, by machines as invisible as those which direct the celestial motions. A hundred thousand flambeaux, inclosed in rich crystal cylinders, illuminated the out and inside of the dining-hall. A buffet with steps contained twenty thousand vases and golden dishes; and opposite the buffet, upon other steps, were seated a great number of musicians.—Two other amphitheatres were decked out, the one with the fruits of each season, the other with crystal decanters, in which sparkled every kind of wine upon earth.

The guests took their seats round a



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table divided into compartments, which resembled flowers and fruits, all in precious stones. The beautiful Formosanta was placed between the kings of India and Egypt; the amiable Aldea next the king of Scythia. There were about thirty princes, and each was seated next one of the handsomest ladies of the court. The king of Babylon, who was in the middle, opposite his daughter, seemed divided between the chagrin of being yet unable to marry her, and the pleasure of still beholding her. Formosanta asked leave to place her bird upon the table next her; the king approved of it.

The music, which played, furnished every prince with an opportunity of conversing with his female neighbour. The festival was as agreeable as it was magnificent. A ragout was served before Formosanta, which her father was very fond of. The princess said it should be carried to his Majesty; the bird immediately took hold of it, and carried it in a miraculous manner to the king. Never was any thing more astonishing at supper.

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Belus caressed it as much as his daughter had done. The bird afterwards took its flight to return to her. It displayed in flying so fine a tail, and its extended wings set forth such a variety of brilliant colours, the gold of its plumage made such a dazzling éclat, that all eyes were fixed upon him. All the musicians were struck motionless, and their instruments afforded harmony no longer. None eat, no one spoke, nothing but a buzzing of admiration was to be heard. The princess of Babylon kissed it during the whole supper, without considering whether there were any kings in the world. Those of India and Egypt felt their spite and indignation rekindle with double force, and they resolved speedily to set their three hundred thousand men in motion to obtain revenge.

As for the king of Scythia, he was engaged in entertaining the beautiful Aldea: his haughty soul despising, without malice, Formosanta's inattention, had conceived for her more indifference than resentment. She is handsome, said he, I acknowlege; but she appears to me one of those women

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who are entirely taken up with their own beauty, and who fancy that mankind are greatly obliged to them when they deign to appear in public. I should prefer an ugly complaisant woman, that testified some regard, to that beautiful statue. You have, Madam, as many charms as she possesses, and you condescend to converse, at least, with strangers. I acknowledge to you with the sincerity of a Scythian, that I prefer you to your cousin. He was, however, mistaken in regard to the character of Formosanta; she was not so disdainful as she appeared; but his compliments were very well received by princess Aldea. Their conversation became very interesting; they were very well contented, and already certain of one another before they left table.

After supper the guests walked in the groves. The king of Scythia and Aldea did not fail seeking for a place of retreat. Aldea, who was sincerity itself, thus declared herself to the prince:

I do not hate my cousin though she be handsomer than myself, and is destined

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for the throne of Babylon; the honour of pleasing you may very well stand in the stead of charms. I prefer Scythia with you, to the crown of Babylon without you. But this crown belongs to me by right, if there be any right in the world; for I am the elder branch of Nembrod, and Formosanta is only of the younger. Her grandfather dethroned mine, and put him to death.

Such, then, is the force of blood in the house of Babylon! said the Scythian. What was your grandfather's name? He was called Aldea like me; my father bore the same name; he was banished to the extremity of the empire with my mother; and Belus after their death, having nothing to fear from me, was willing to bring me up with his daughter. But he has resolved that I shall never marry.

I will avenge the cause of your father, of your grand father, and your cause, said the king of Scythia. I am responsible for your being married: I will carry you off the day after to-morrow by day break; for we must dine to-morrow with the king of



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Babylon; and I will return and support your rights with three hundred thousand men. I agree to it, said the beauteous Aldea; and after having exchanged their words of honour, they separated.

The incomparable Formosanta had been for a long time retired to rest. She had ordered a little orange tree, in a silver case, to be placed by the side of her bed, that her bird might perch upon it. Her curtains were drawn, but she was not in the least disposed to sleep: her heart and her imagination were too much awake. The charming stranger was ever before her sight; she fancied she saw him shooting an arrow with Nembrod's bow; she contemplated him in the action of cutting off the lion's head; she repeated his madrigal; at length, she saw him retiring from the crowd upon his unicorn:—tears, sighs and lamentations, overwhelmed her at this reflection.—At intervals she cried out, Shall I then never see him more? Will he never return?

He will return, Madam, replied the bird from the top of the orange tree. Can

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one once have seen you, and not desire to see you again?

Heavens! eternal powers! my bird speaks the purest Chaldean. In uttering these words she drew back the curtain, put out her hand to him, and knelt upon her bed, saying, Art thou a god descended upon earth? Art thou the great Orosmade concealed under this beautiful plumage? If thou art, restore me this charming young man.

I am nothing but a winged animal, replied the bird; but I was born at the time when all animals still spoke; when birds, serpents, asses, horses, and griffins, conversed familiarly with man. I would not speak before company, lest your ladies of honour should have taken me for a sorcerer; I would not discover myself to any but you.

Formosanta was speechless, bewildered, and intoxicated with so many wonders: desirous of putting a hundred questions to him at once, she at length asked him how old he was? Twenty-seven thousand nine hundred years and six-months, Madam;



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I date my age from the little revolution of heaven which your magi call the procession of the equinoxes, and which is accomplished in about twenty-eight thousand of your years. There are revolutions of a much greater extent, so are there beings much older than me. It is twenty-two thousand years since I learnt Chaldean in one of my travels. I have always had a very great taste for the Chaldean language, but my brethren, the other animals, have renounced speaking in your climate. And why so, my divine bird? Alas! because men have accustomed themselves to eat us, instead of conversing and instructing themselves with us. Barbarians! should they not have been convinced, that having the same organs with them, the same sentiments, the same wants, the same desires, we had what is called a soul, the same as them; that we were their brothers, and that none should be dressed and eat but the wicked? We are so far your brothers, that the Supreme Being, the Omnipotent and Eternal Being, having made a compact with men, expressly comprehended us in the treaty.

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He forbid you to nourish yourselves with our blood, and we to suck yours\*.

The fables of your ancient Locman, translated into so many languages, will be a testimony eternally subsisting of the happy commerce you formerly carried on with us. They all begin with these words; *In the time when beasts spoke*. It is true, there are many families among you who keep up an incessant conversation with their dogs; but they have resolved not to answer, since they have been compelled by whipping to go a-hunting, and become accomplices in the murder of our ancient and common friends, stags, deers, hares, and partridges.

You have still some ancient poems in which horses speak, and your coachmen daily address them in words; but in so barbarous a manner, and in uttering such infamous expressions, that horses, which formerly entertained so great a kindness for you, now detest you.

The country which is the residence of

\* See chapter ix. of Genesis, and chap. iii. xviii. and xix. of Ecclesiast.

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your charming stranger, the most perfect of men, is the only one in which your species has continued to love ours, to converse with us; and this is the only country of the world where men are just.

And where is this country of my dear incognito? what is the name of his empire? For I will no more believe he is a shepherd, than that you are a bat.

His country, madam, is that of the Gangarids, a virtuous and invincible people, who inhabit the eastern shore of the Ganges. The name of my friend is Amazan. He is no king; and I know not whether he would so much humble himself as to be one; he has too great a love for his fellow-country men; he is a shepherd like them. But do not imagine that those shepherds resemble yours, who, covered with rags and tatters, watch their sheep, far better clad than themselves; who groan under the burthen of poverty, and who pay to an extortioner half the miserable stipend of wages which they receive from their masters. The Gangaridian shepherds are all born equal, are the masters of innume-

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rable herds, which cover their fields in constant verdure. They are never killed; it is a horrid crime towards the Ganges to kill and eat one's fellow-creature. Their wool is finer and more brilliant than the finest silk, and constitutes the greatest traffic of the East. Besides, the land of the Gangarids produces all that can flatter the desires of man. Those large diamonds which Amazan had the honour of presenting you with, are from a mine which belongs to him. An unicorn, on which you saw him mounted, is the usual animal the Gangarids ride upon. It is the finest, the proudest, most terrible, and at the same time, most gentle animal that ornaments the earth. A hundred Gangarids, with as many unicorns, would be sufficient to disperse innumerable armies. About two centuries ago, a king of India was mad enough to want to conquer this nation: he appeared, followed by ten thousand elephants and a million of warriors. The unicorns pierced the elephants, just as I have seen upon your table beads pierced in golden brochets. The warriors fell under

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the sabres of the Gangarids, like crops of rice mowed by the people of the East. The king was taken prisoner, with upwards of six thousand men. He was bathed in the salutary water of the Ganges, followed the regimen of the country, which consists only of vegetables, and in which nature there hath been amazingly liberal to nourish every breathing creature. Men who are fed with carnivorous aliments, and drenched with spirituous liquors, have a sharp adust blood, which turns their brains a hundred different ways. Their chief rage is a fury to spill their brother's blood, and laying waste fertile plains to reign over church-yards. Six full months were taken up in curing the king of India of his disorder; when the physicians judged that his pulse was in a greater state of tranquillity, they certified this to the council of the Gangarids. The council, having followed the advice of the unicorns, humanely sent back the king of India, his silly court, and impotent warriors, to their own country. This lesson made them wise, and from that time the Indians respected the Gan-

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garids, as ignorant men willing to be instructed, revere the Chaldean philosophers they can not equal. Apropos, my dear bird, said the princess to him, do the Gangarids profess any religion? have they one? Madam, we meet to return thanks to God on the days of the full moon: the men in a great temple made of cedar, and the women in another, to prevent their devotion being diverted: all the birds assemble in a grove, and the quadrupeds on a fine down. We thank God for all the benefits he has bestowed upon us. We have in particular some parrots that preach wonderfully well.

Such is the country of my dear Amazan; there I reside: my friendship for him is as great as the love with which he has inspired you. If you will credit me, we will set out together, and you shall pay him a visit.

Really, my dear bird, this is a very pretty profession of yours, replied the princess smiling, and who flamed with desire to undertake the journey, but did not dare say so. I serve my friend, said the bird;

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and after the happiness of loving you, the greatest is to be an assistant in your amours.

Formosanta was quite fascinated; she fancied herself transported from earth. All she had seen that day, all she then saw, all she heard, and particularly what she felt in her heart, so ravished her, as far to surpass what those fortunate Mussulmen now feel, who, disencumbered from their terrestrial ties, find themselves in the ninth heaven in the arms of their Houris, surrounded and penetrated with glory and celestial felicity.



She passed the whole night in speaking of Amazan. She no longer called him any thing but her shepherd; and from this time it was that the names of Shepherd and Lover were indiscriminately used throughout every nation.

Sometimes she asked the bird whether Amazan had had any other mistresses.



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He answered no, and she was at the summit of felicity. Sometimes she asked how he passed his life; and she, with transport, learnt, that it was employed in doing good, in cultivating arts, in penetrating into the secrets of nature, and improving himself. She at times wanted to know if the soul of her lover was of the same nature as that of her bird; how it happened that he had lived twenty thousand years, when her lover was not above eighteen or nineteen. She put a hundred such questions, to which the bird replied with such discretion as excited her curiosity. At length sleep closed their eyes, and yielded up Formosanta to the sweet delusion of dreams sent by the gods, which sometimes surpass reality itself, and which all the philosophy of the Chaldeans can scarce explain.

Formosanta did not wake till very late. The day was far advanced, when the king her father entered her chamber. The bird received his majesty with respectful politeness, went before him, fluttered his wings, stretched his neck, and then replaced him-

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self upon his orange tree. The king seated himself upon his daughter's bed, whose dreams had made her still more beautiful. His large beard approached her lovely face, and after having twice embraced her, he spoke to her in these words:

My dear daughter, you could not yesterday find a husband agreeable to my wishes, you nevertheless must marry; the prosperity of my empire requires it. I have consulted the oracle, which you know never errs, and which directs all my conduct. His commands are, that you should traverse the globe:—You must therefore begin your journey.—Ah! doubtless, to the Gangarids, said the princess; and in uttering these words, which escaped her, she was sensible of her indiscretion. The king, who was utterly ignorant of geography, asked her what she meant by the Gangarids? She easily diverted the question. The king told her she must go upon a pilgrimage, that he had appointed the persons who were to attend her, the dean of the counsellors of state, the high almoner, a lady of honour, a physician, an

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apothecary, her bird, and all necessary domestics.

Formosanta, who had never been out of her father's palace, and who till the arrival of the three kings and Amazan had led a very insipid life, according to the *etiquette* of rank and the parade of pleasure, was charmed at setting out upon a pilgrimage. Who knows, said she, whispering to her heart, if the gods may not inspire Amazan with the like desire of going to the same chapel, and I may have the happiness of again seeing the pilgrim? She affectionately thanked her father, saying, she had always entertained a secret devotion for the saint she was going to visit.

Belus gave an excellent dinner to his guests, who were all men. They formed a very ill assorted company; kings, princes, ministers, pontiffs, all jealous of each other; all weighing their words, and equally embarrassed with their neighbours and themselves. The repast was very gloomy, though they drank pretty freely. The princesses remained in their apartments, each meditating upon their respective journey. They

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dined at their little cover. Formosanta afterwards walked in the gardens with her dear bird, who, to amuse her, flew from tree to tree, displaying his superb tail and divine plumage.

The king of Egypt, who was heated with wine, not to say drunk, asked one of his pages for a bow and arrow. This prince was, in truth, the most unskilful archer in his whole kingdom. When he aimed at a mark, the place of the greatest safety was generally the spot he hit. But the beautiful bird, flying as swiftly as the arrow, seemed to court it, and fell bleeding in the arms of Formosanta. The Egyptian, bursting into a foolish laugh, retired to his place. The princess rent the skies with her moans, melted into tears, tore her hair and beat her breast. The dying bird said to her in a low voice, Burn me, and fail not to carry my ashes to the east of the ancient city of Aden or Eden, and expose them to the sun upon a little pile of cloves and cinnamon: after having uttered these words he expired. Formosanta was for a long time in a swoon, and saw the light

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again only to burst in sighs and groans. Her father partaking of her grief, and imprecating the king of Egypt, did not doubt but this accident foretold some fatal event. He went hastily to consult the oracle of his chapel. The oracle replied, *A mixture of every thing, life and death, infidelity and constancy, loss and gain, calamities and good fortune.* Neither he nor his council could comprehend any meaning in this reply; but, at length, he was satisfied with having fulfilled the duties of devotion.

His daughter was bathed in tears, whilst he consulted the oracle; she paid the funeral obsequies to the bird, which he had directed, and resolved to carry its remains into Arabia at the risk of her life. He was burnt in incombustible flax, with the orange-tree on which he used to perch. She gathered up the ashes in a little golden vase, set with rubies and the diamonds taken from the lion's mouth. Oh! that she could, instead of fulfilling this melancholy duty, have burnt alive the detestable king of Egypt! This was her

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sole wish. She, in spite, put to death the two crocodiles, his two sea horses, his two zebras, his two rats, and had his two mummies thrown into the Euphrates. Had she been possessed of his bull Apis, she would not have spared him.

The king of Egypt, enraged at this affront, set out immediately to forward his three hundred thousand men. The king of India, seeing his ally depart, set off also upon his return the same day, with a firm intention of joining his three hundred thousand Indians to the Egyptian army. The king of Scythia decamped in the night with the princess Aldea, fully resolved to fight for her at the head of three hundred thousand Scythians, and to restore her the inheritance of Babylon, which was her right, as she was descended from the elder branch.

As for the beautiful Formosanta, she set out at three in the morning with her caravan of pilgrims, flattering herself that she might go into Arabia, and execute the last will of her bird; and that the justice of the gods would restore her the dear

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Amazan, without whom life was become insupportable.

When the king of Babylon awoke, he found all his company gone. How mighty festivals terminate, said he; and what a surprising vacuum they leave in the soul, when the hurry is over! But he was transported with a rage truly royal, when he found that princess Aldea was carried off. He ordered all his ministers to be called up, and the council to be convened. Whilst they were dressing, he failed not to consult the oracle; but he could never get from it any other than these words, so celebrated since throughout the universe: *When girls are not married by their relations, they marry themselves.*

Orders were immediately issued to march three hundred thousand men against the king of Scythia. Thus was the torch of the most dreadful war lighted up, which was produced by the amusements of the finest festival ever given upon earth. Asia was upon the point of being over run by four armies of three hundred thousand men each. It is plain, that the war of Troy,



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which astonished the world some ages after, was mere children's play in comparison to this; but it should also be considered, that in the 'Trojans' quarrel, the object was nothing more than a very libidinous old woman, who had contrived to be twice run away with; whereas, in this case, the cause was tripartite—two girls and a bird.

The king of India went to meet his army upon the large fine road which then led straight to Babylon, at Cachemir. The king of Scythia flew with Aldea by the fine road which led to mount Immaus. All these fine roads have disappeared in a series of time, by reason of bad government. The king of Egypt had marched to the west, along the coast of the little Mediterranean sea, which the ignorant Hebrews have since called the Great Sea.

As to the charming Formosanta, she pursued the road of Bassora, planted with lofty palm trees, which furnished a perpetual shade, and fruits at all seasons. The temple, in which she was to perform her pilgrimage, was in Bassora itself. The

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saint, to whom this temple had been dedicated, was pretty nearly in the style of him who was afterwards adored at Lampfacus. He not only procured young women husbands, but he often supplied the husband's place. He was the holiest saint in all Asia.

Formosanta had no sort of inclination for the saint of Bassora; she only invoked her dear Gangaridian shepherd, her charming Amazan. She proposed embarking at Bassora, and landing in Arabia Felix, to perform what her deceased bird had commanded.

At the third stage, scarce had she entered into a fine inn, where her harbingers had made all the necessary preparations for her, when she learnt that the king of Egypt was arrived there also. Informed by his emissaries of the princess's route, he immediately altered his course, followed by a numerous escort. Having alighted, he placed centinels at all the doors; then repaired to the beautiful Formosanta's apartment, when he addressed her by saying, Miss, you are the lady I was in

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quest of; you paid me very little attention when I was at Babylon; it is just to punish scornful capricious women: you will, if you please, be kind enough to sup with me to night; you will have no other bed than mine, and I shall behave to you according as I am satisfied with you.

Formosanta saw very well that she was not the strongest; she judged that good sense consisted in knowing how to conform to one's situation; she resolved to get rid of the king of Egypt by an innocent stratagem: she looked to him through the corners of her eyes, which after ages has called ogling; and thus she spoke to him, with a modesty, grace, and sweetness, a confusion, and a thousand other charms, which would have made the wisest man a fool, and deceived the most discerning:

I acknowlege, Sir, I always appeared with a downcast look, when you did the king my father the honour of visiting him. I had some apprehensions for my heart, I dreaded my too great simplicity; I trembled lest my father and your rivals should observe the preference I gave you,

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and which you so highly deserved. I can now declare my sentiments. I swear by the bull Apis, which after you is the thing I respect the most in the world, that your proposals have enchanted me. I have already supped with you at my father's, and I will sup again here with you, without his being of the party; all that I request of you is, that your high almoner should drink with us: he appeared to me at Babylon to be an excellent guest; I have some Chiras wine remarkably good, I will make you both taste it. As to your second proposition, it is very engaging; but a girl well brought up should not dwell upon it; satisfy yourself with being informed, that I consider you as the greatest of kings, and the most amiable of men.

This discourse turned the king of Egypt's head; he agreed to have the almoner's company. I have another favour to ask you, said the princess, which is to allow me to speak to my apothecary; women have always some little ails that require attention, such as vapours in the head, palpitations of the heart, colics, and

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the like, which at particular times require some assistance; in a word, I at present stand in need of my apothecary, and I hope you will not refuse me this slight testimony of love.

Miss, replied the king of Egypt, though the designs of an apothecary are directly opposite to mine, and the objects of his art are directly contrary to those of mine, I know life too well to refuse you so just a demand; I will order him to attend you whilst supper is preparing. I imagine you must be somewhat fatigued by the journey; you will also have occasion for a chamber-maid, you may order her you like best to attend you; I will afterwards wait your commands and conveniency. He retired, and the apothecary, and chamber-maid, named Irla, entered. The princess had an entire confidence in her; she ordered her to bring six bottles of Chiras wine for supper, and to make all the centinels, who had her officers under arrest, drink the same; then she recommended her apothecary to infuse in all the bottles certain pharmaceutic drugs, which made those



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who took them sleep twenty-four hours, and with which he was always provided. She was punctually obeyed. The king returned with his high almoner in about half an hour's time; the conversation at supper was very gay; the king and the priest emptied the six bottles, and acknowledged there was no such good wine in Egypt: the chamber-maid was attentive to make the servants in waiting drink. As for the princess, she took great care not to drink any herself, saying, that she was ordered by her physician a particular regimen. They were all presently asleep.

The king of Egypt's almoner had one of the finest beard's that a man of his rank could wear. Formosanta lopt it off very skilfully; then sewing it to a ribbon, she put it on her own chin. She then dressed herself in the priest's robes, and decked herself in all the marks of his dignity, and her waiting-maid clad herself like the sacristan of the goddess Isis; at length, having furnished herself with his urn and jewels, she set out from the inn amidst the centinels, who were asleep like their



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master. Her attendant had taken care to have two horses ready at the door. The princess could not take with her any of the officers of her train; they would have been stopt by the great guards.

Formosanta and Irla passed through several ranks of soldiers, who, taking the princess for the high-priest, called her, My most Reverend Father in God, and asked his blessing. The two fugitives arrived in twenty-four hours at Bassora, before the king awoke. They then threw off their disguise, which might have created some suspicion. They fitted out with all possible expedition a ship, which carried them by the streights of Ormus, to the beautiful banks of Eden in Arabia Felix. This was that Eden, whose gardens were so famous, that they have since been the residence of the justest of mankind; they were the model of the Elysian-fields, the gardens of the Hesperides, and those of the Fortunate Islands; for in those warm climates men imagined there could be no greater felicity than shades and murmuring brooks. To live eternally in

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heaven with the Supreme Being, or to walk in the garden of paradise, was the same thing to those who incessantly spoke without understanding one another, and who could scarce have any distinct ideas or just expressions.

As soon as the princess found herself in this land, her first care was to pay her dear bird the funeral obsequies he had required of her. Her beautiful hands prepared a small pile of cloves and cinnamon. What was her surprize when having spread the ashes of the bird upon this pile, she saw it blaze of itself! They were all presently consumed. In the place of the ashes there appeared nothing but a large egg, from whence she saw her bird issue more brilliant than ever. This was one of the most happy moments the princess had ever experienced in her whole life; there was but another that could ever be dearer to her; it was the object of her wishes, but almost beyond her hopes.

I plainly see, said she to the bird, you are the phænix which I have heard so much spoken of. I am almost ready to

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expire with joy and astonishment. I did not believe in your resurrection; but it is my good fortune to be convinced of it. Resurrection, Madam, said the phænix to her, is one of the most simple things in the world. There is nothing more astonishing in being born twice than once. Every thing in this world is the effect of resurrection; caterpillars are regenerated into butterflies; a kernel put into the earth is regenerated into a tree. All animals buried in the earth regenerate into vegetation, herbs and plants, and nourish other animals of which they speedily compose part of the substance; all particles which composed bodies are transformed into different beings. It is true, that I am the only one to whom Orosmade has granted the favour of regenerating in my own form.

Formosanta, who from the moment she first saw Amazan and the phænix, had passed all her time in a round of astonishment, said to him, I can easily conceive that the Supreme Being may form out of your ashes a phænix nearly resembling

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yourself; but that you should be precisely the same person, that you should have the same soul, is a thing, I acknowlege, I cannot very clearly comprehend. What became of your soul, when I carried you in my pocket after your death?

Good heavens, Madam! is it not as easy for the great Orosmade to continue action upon a single atom of my being, as to begin afresh this action? He had before granted me sensation, memory, and thought; he grants them to me again; whether he united this favour to an atom of elementary fire latent within me, or the assemblage of my organs, is, in reality, of no consequence; men, as well as phænixes, are equally ignorant how things come to pass; but the greatest favour the Supreme Being has bestowed upon me, is to regenerate me for you. Oh! that I may pass the twenty-eight thousand years which I have still to live before my next resurrection, with you and my dear Amazan!

My dear phænix, remember what you first told me at Babylon, which I shall never forget, and which flattered me with

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the hope of again seeing my dear shepherd, whom I idolize; we must absolutely pay the Gangarids a visit together, and I must carry him back with me to Babylon. This is precisely my design, said the phænix; there is not a moment to lose. We must go in search of Amazan by the shortest road, that is, thro' the air. There are in Arabia Felix two griffins, who are my particular friends, who live only a hundred and fifty thousand leagues from hence; I am going to write to them by the pigeons post, and they will be here before night. We shall have time to work you a little convenient canopy with drawers, in which you may place your provisions. You will be quite at your ease in this vehicle, with your maid. These two griffins are the most vigorous of their kind; each of them will support one of the poles of the canopy between their claws. But, once for all, time is very precious. He immediately went with Formosanta to order the canopy at an upholsterer's of his acquaintance. It was made complete in four hours. In the drawers were placed small fine loaves,

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biscuits superior to those of Babylon, large lemons, pine-apples, cocoa and pistacho nuts, Eden wine, which is as superior to that of Chiras, as Chiras is to that of Surinam.

The canopy was as light as it was commodious and solid. The two griffins arrived at Eden by the appointed time. Formosanta and Irla placed themselves in the vehicle. The two griffins carried it off like a feather. The phænix some times flew after it, and some times perched upon its back. The two griffins winged their way towards the Ganges with the velocity of an arrow which rends the air. They never stopt but a moment at night, for the travellers to make some refreshment, and the carriers to take a draught of water.

They at length reached the country of the Gangarids. The princess's heart palpitated with hope, love, and joy. The phænix stopt the vehicle before the Amazan's house; he desired to speak with him; but he had been absent from home three hours, without any one knowing whither he was gone.

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There are no words, even in the Garigidian language, that could express Formosanta's extreme despair. Alas! this is what I dreaded, said the phænix: the three hours which you passed at the inn upon the road to Bassora with that wretched king of Egypt, have perhaps been at the price of the happiness of your whole life; I very much fear we have lost Amazan, without the possibility of recovering him.

He then asked the servants, if they could salute the lady his mother? She answered, her husband had died only two days before, and she could speak to no one. The phænix, who was not without influence in the house, introduced the princess of Babylon into a saloon, the walls of which were covered with orange-tree-wood inlaid with ivory. The inferior shepherds and shepherdesses, who were dressed in long white garments with gold coloured trimmings, served her up, in a hundred plain porcelain baskets, a hundred various delicious meats, amongst which no disguised carcasses were to be seen; they consisted of rice, sago, vermicelli, maca-



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roni, omelets, milk-eggs, cream, cheese, pastry of every kind, vegetables, fruit peculiarly odoriferous and grateful to the taste, of which no idea can be formed in other climates; and they were accompanied with a profusion of refreshing liquors superior to the finest wine.

Whilst the princess regaled herself, seated upon a bed of roses, four peacocks, who were luckily mute, fanned her with their brilliant wings; two hundred birds, one hundred shepherds and shepherdesses, warbled a concert in two different choirs; the nightingales, thistlefinches, linnets, chaffinches, sung the higher notes with the shepherdesses, and the shepherds sung the tenor and the bass. The princess acknowledged, that if there was more magnificence at Babylon, nature was infinitely more agreeable among the Gangarids; but whilst this consolatory and voluptuous music was playing, tears flowed from her eyes, whilst she said to the damsel Irla, These shepherds and shepherdesses, these nightingales, these linnets, are making love; and for my part, I am deprived of

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the Gangaridian hero, the worthy object of my most tender and impatient desires.

Whilst she was taking this collation, and tears and admiration kept pace with each other, the phœnix addressed himself to Amazan's mother, saying, Madam, you cannot avoid seeing the princess of Babylon; you know—I know every thing, said she, even her adventure at the inn upon the road to Bassora; a black bird related the whole to me this morning; and this cruel black bird is the cause of my son's going mad, and leaving his paternal abode.—You do not know, then, that the princess regenerated me?—No, my dear child, the black bird told me that you were dead, and this made me inconsolable. I was so afflicted at this loss, the death of my husband, and the precipitate flight of my son, that I ordered my door to be shut to every one. But since the princess of Babylon has done me the honour of paying me a visit, I beg she may be immediately introduced; I have matters of the last importance to acquaint her with, and I chuse you should be present. She then went to



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meet the princess in another saloon. She could not walk very well; this lady was about three hundred years old; but she had still some agreeable vestiges of beauty: it might be discovered, that about her two hundred and thirtieth, or two hundred and fortieth year, she must have been a most charming woman. She received Formosanta with a respectful nobleness, blended with an air of interest and chagrin, which made a very lively impression upon the princess.

Formosanta immediately paid her the compliments of condolence upon her husband's death. Alas! said the widow, you have more reason to lament his death than you imagine. I am, doubtless, greatly afflicted, said Formosanta, he was father to———here a flood of tears prevented her from going on. For his sake only I undertook this journey, amidst many perils, and narrowly escaped many dangers. For him I left my father, and the most splendid court in the universe. I was detained by a king of Egypt, whom I detest. Having escaped from this ravisher, I have

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traversed the air, in search of the only man I love. When I arrive, he flies from me!— Here sighs and tears stopt her farther harangue.

His mother then said to her, Madam, when the king of Egypt ravished you, when you supped with him at an inn upon the road to Bassora, when your beautiful hands filled him bumpers of Chiras wine, did you observe a black bird that flew about the room? Yes, really, said the princess, I do now recollect there was such a bird, though I did not then pay it any kind of attention; but in collecting my ideas, I now remember well, that at the instant when the king of Egypt got up from table to give me a kiss, the black bird flew out at the window, in giving a loud cry, and never appeared after.

Alas! Madam, resumed Amazan's mother, this is precisely the cause of all our misfortunes: my son had dispatched this black bird to gain intelligence of your health, and all that past at Babylon. He proposed speedily to return, throw himself at your feet, and consecrate to you the

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remainder of his life. You know not to what a pitch he adores you. All the Gangarids are both amorous and faithful; but my son is the most passionate and constant of them all. The black bird found you at an inn, drinking very chearfully with the king of Egypt and a vile priest; he afterwards saw you give this monarch, who had killed the phænix, a fond embrace;—the man my son holds in utter detestation. The black bird, at the sight of this, was seized with a just indignation; he flew away imprecating your fatal amours: he returned this day, and has related every thing; but, just heaven, at what a juncture! at the very time that my son was deploring with me the loss of his father, and that of the phænix! the very instant I had informed him he was your cousin-german!

Oh heavens! my cousin, Madam, is it possible? how can this be? And am I so happy as to be thus allied! and yet so miserable as to have offended him!

My son is, I tell you, said his mother, your cousin, and I shall presently convince you of it; but in becoming my relation,

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you rob me of my son; he cannot survive the grief which the embrace you gave to the king of Egypt has occasioned him.

Ah! my dear aunt, cried the beautiful Formosanta, I swear by him and the all-powerful Orosmade, that this embrace, so far from being criminal, was the strongest proof of love your son could receive from me. I disobeyed my father for his sake. For him I went from the Euphrates to the Ganges. Fallen into the hands of the worthless Pharaoh of Egypt, I could not escape his clutches but by artifice. I call the ashes and soul of the phænix, which were then in my pocket, to witness; he can do me justice. But how can your son, born upon the banks of the Ganges, be my cousin? I, whose family have reigned upon the banks of the Euphrates for so many centuries?

You know, said the venerable Gangaridian lady to her, that your grand-uncle, Aldea, was king of Babylon, and that he was dethroned by Belus's father?—Yes, Madam.—You know that this Aldea had in marriage a daughter named Aldea,

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brought up in your court. It was this prince, who, being persecuted by your father, took refuge in our happy country under another name: he married me: by him I bore young prince Aldea Amazan, the most beautiful, the most courageous, the strongest, and most virtuous of mortals—and at this hour the maddest. He went to the Babylonian festival upon the credit of your beauty; since that time he idolizes you, and, perhaps, I shall never again set eyes upon my dear son.

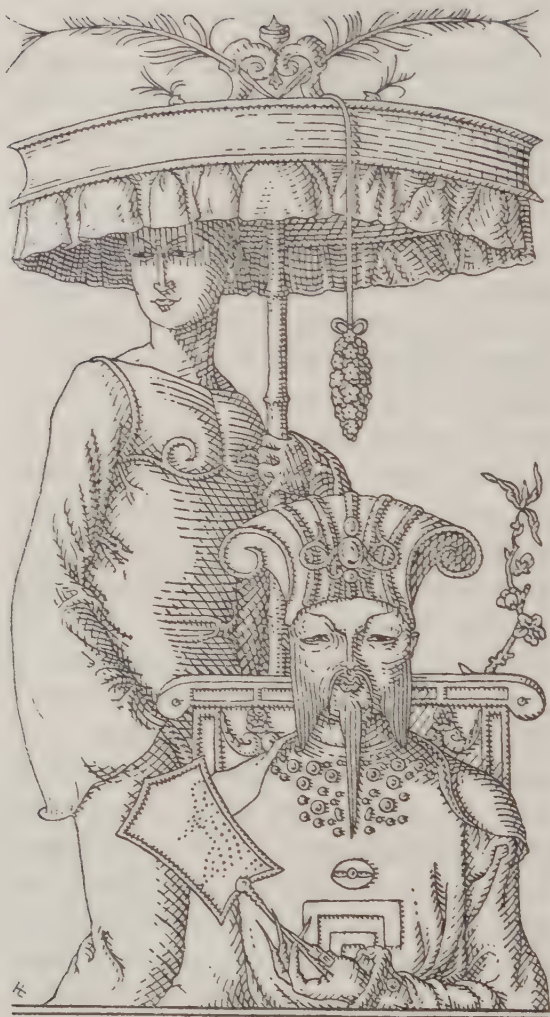
She then displayed to the princess all the titles of the house of the Aldeas. Formosanta scarce deigned to look at them. Ah! Madam, do we examine what is the object of our desire? My heart sufficiently believes you. But where is Aldea Amazan? where is my kinsman, my lover, my king? where is my life? what road has he taken? I will seek for him in every sphere the Eternal Being has framed, and of which he is the greatest ornament. I will go into the star Canope, into Sheath, into Aldebaran; I will go and convince him of my love and my innocence.



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The phænix justified the princess with regard to the crime that was imputed to her by the black bird, fondly embracing the king of Egypt; but it was necessary to undeceive Amazan and recal him. Birds are dispatched on every side, unicorns set forward on every road: news at length arrives that Amazan took that towards China. Well then, said the princess, let us set out for China; the journey is not long, and I hope I shall bring you back your son in a fortnight at farthest. At these words the tears of affection streamed from his mother's eyes and those of the princess;—they most tenderly embraced in the great effusion of their hearts.

The phænix immediately ordered a coach with six unicorns. Amazan's mother furnished two thousand horsemen, and made the princess her niece a present of some thousands of the finest diamonds of her country. The phænix afflicted at the evil occasioned by the black bird's indiscretion, ordered all the black birds to quit the country; and from that time none have been met with upon the banks of the Ganges.



# THE PRINCESS

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The unicorns, in less than eight days, carried Formosanta, Irla, and the phænix, to Cambalu, the capital of China. This city was larger than that of Babylon, and its magnificence very different. These fresh objects, these new manners, would have amused Formosanta, could any thing but Amazan have engaged her.

As soon as the emperor of China learnt that the princess of Babylon was at one of the city gates, he dispatched to her four thousand Mandarins in ceremonial robes: they all prostrated themselves before her, and presented her with a compliment written in golden letters upon a sheet of purple silk. Formosanta told them, that if she were possessed of four thousand tongues, she would not omit replying immediately to every Mandarin; but that having only one, she hoped they would be satisfied with her general thanks. They conducted her, in a respectful manner, to the emperor.

He was the most just, the politest, and

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wisest monarch upon earth. It was he who first tilled a small field with his own imperial hands, to make agriculture respectable to his people. He first allotted premiums to virtue: laws in all other countries were shamefully confined to the punishment of crimes. This emperor had just banished from his dominions a gang of foreign Bonzes, who had come from the extremities of the West, with the frantic hope of compelling all China to think like themselves; and who, under pretence of teaching truths, had already acquired honours and riches. In expelling them he delivered himself in these words, which are recorded in the annals of the empire:

“ You may here do as much harm as you have elsewhere; you are come to preach dogmas of intolerance, in the most tolerating nation upon earth. I send you back, that I may never be compelled to punish you. You will be honourably conducted to my frontiers; you will be furnished with every thing necessary to return to the confines of the hemisphere from

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whence you came. Depart in peace, if you can be at peace, and never return."

The princess of Babylon learnt with pleasure this speech and determination; she was the more certain of being well received at court, as she was very far from entertaining any dogmas of intolerance. The emperor of China, in dining with her *tête-à-tête*, had the politeness to banish all disagreeable *etiquettes*: she represented the phœnix to him, who was greatly caressed by the emperor, and who perched upon his chair. Formosanta, towards the end of the repast, ingenuously acquainted him with the cause of her journey, and intreated him to search for the beautiful Amazan in the city of Cambalu; and in the mean while she acquainted the emperor with her adventures, without concealing the fatal passion with which her heart burnt for this youthful hero. Who do you mention him to? said the emperor of China; he did me the pleasure of coming to my court: I was enchanted with this amiable Amazan. It is true, that he is deeply afflicted; but his graces are thereby the more affecting. No

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one of my favourites has more wit than him, there is not a gown Mandarin who has more knowledge, not a military one who has a more martial or heroic air. His extreme youth adds an additional value to all his talents. If I were so unfortunate, so abandoned by the Tien and Changti, as to desire being a conqueror, I would desire Amazan to put himself at the head of my armies, and I should be sure of conquering the whole universe. It is a great pity that his melancholy sometimes disconcerts him.

Ah! Sir, said Formosanta, with much agitation and grief, blended with an air of reproach, why did you not make me dine with him? This is a mortal stroke you have given me!—send for him immediately. Madam, replied the emperor, he set out this very morning, without acquainting me with his destination. Formosanta, turning towards the phænix, said to him, Did you ever know so unfortunate a damsel as myself? But, resuming, she said, Sir, how came he to quit so polite a court, and in which, methinks, one might pass one's life, in so abrupt a manner?

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This was the case, Madam, said he: One of the most amiable of the princesses of the blood, falling desperately in love with him, fixed a rendezvous to meet him at noon; he set out at daybreak, leaving this billet for my kinswoman, whom it hath cost a deluge of tears:

“ Beautiful princess of the blood of China, you are deserving of a heart that was never offered up to any other altar; I have sworn to the immortal gods, never to love any other than Formosanta princess of Babylon, and to teach her how to conquer one’s desires in travelling. She has had the misfortune to yield to a worthless king of Egypt: I am the most unfortunate of men; I have lost my father and the phænix, and the hope of being loved by Formosanta. I left my mother in affliction, and my country, unable to live a moment in that spot, where I learnt that Formosanta loved another than me; I swore to traverse the earth, and be faithful. You would despise me, and the gods punish me, if I violated my oath: chuse another lover, Madam, and be as faithful as I am.”



## THE PRINCESS

Ah! give me that miraculous letter, said the beautiful Formosanta, it will afford me some consolation: I am happy in the midst of my misfortunes. Amazan loves me; Amazan for me renounces the embraces of princesses of China; there is no one upon earth but himself endowed with so much fortitude; he sets me a most brilliant example; the phænix knows I did not stand in need of it: how cruel it is to be deprived on one's lover for the most innocent embrace given through pure fidelity! But, in fine, whither is he gone? what road has he taken? Deign to inform me, and I will set out.

The emperor of China told her that according to the reports he had received her lover had taken the road towards Scythia. The unicorns were immediately harnessed, and the princess, after the most tender compliments, took leave of the emperor, with the phænix, her chambermaid Irla, and all her train.

As soon as she arrived in Scythia, she was more convinced than ever how much men and governments differed, and would



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differ, till such time as some more enlightened people should by degrees remove that cloud of darkness which had covered the earth for so many ages; and till there should be found in barbarous climes, heroic souls, who would have strength and perseverance enough to transform brutes into men. There are no cities in Scythia, consequently no agreeable arts; nothing was to be seen but extensive fields, and whole nations, whose sole habitations were tents and chars. Such an appearance struck her with terror. Formosanta enquired in what tent or char the king was lodged? She was informed that he had set out eight days before with three hundred thousand cavalry to attack the king of Babylon, whose niece, the beautiful princess Aldea, he had carried off.

What! hath he run away with my cousin? cried Formosanta. I could not have imagined such an incident. What! is my cousin, who was too happy in paying her court to me, become a queen, and I am not yet married? She was immediately conducted by her desire, to the queen's tent.

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Their unexpected meeting in such distant climes; the uncommon occurrences they mutually had to impart to each other, gave such charms to this interview, as made them forget they never loved one another: they saw each other with transport; and a soft illusion supplied the place of real tenderness: they embraced with tears; and there was a cordiality and frankness on each side, that could not have taken place in a palace.

Aldea remembered the phœnix and the waiting-maid Irla. She presented her cousin with zibelin skins, who in return gave her diamonds. The war between the two kings was spoken of. They deplored the state of men, the victims of the caprice of princes, when two honest men might settle the difference, without a single throat being cut, in less than an hour: but the principal topic was the handsome stranger, who had conquered lions, given the largest diamonds in the universe, the writer of madrigals, now become the most miserable of men from the intelligence of a black-bird. He is my dear brother, said Aldea.

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He is my lover, cried Formosanta: you have, doubtless, seen him; is he still here? for, cousin, he knows he is your brother; he cannot have left you so abruptly as he did the king of China.

Have I seen him, good heaven! Yes, he passed four whole days with me. Ah! cousin, how much my brother is to blame! A false report has absolutely turned his brain; he roams about the world, without knowing whither he is destined. Image to yourself, that his phrensy is so great, that he has refused the favours of the handsomest Scythian lady in all Scythia. He set out yesterday, after writing her a letter which has thrown her into despair. As for him, he is gone to visit the Cimmerians. God be thanked! cried Formosanta; another refusal in my favour! My good fortune is beyond my hope, as my misfortunes surpassed my greatest apprehensions. Procure me this charming letter, that I may set out and follow him, loaded with his sacrifices. Farewell, cousin! Amazan is among the Cimmerians, and I fly to meet him.

Aldea judged that the princess her

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cousin was still more frantic than her brother Amazan. But as she had herself been sensible of the effects of this epidemic contagion, having given up the delights and magnificence of Babylon for a king of Scythia; and as the women always excuse those follies that are the effects of love, she felt for Formosanta's affliction, wished her a happy journey, and promised to be her advocate with her brother, if ever she was so fortunate as to see him again.



From Scythia the princess of Babylon, with her phænix, arrived soon at the empire of the Cimmerians, a country indeed much less populous than Scythia, but of far greater extent.

After a few days journey, she entered a very large city, which had of late been greatly improved by the reigning empress: she herself was not there at that time, but was making a progress through her

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dominions, on the frontiers of Europe and Asia, in order to judge of their state and condition with her own eyes, to enquire into their grievances, and to provide the proper remedies for them.

The principal magistrate of that antient capital, as soon as he was informed of the arrival of the Babylonian lady and the phænix, lost no time in paying her all the honours of the country; being certain that his mistress, the most polite and generous princess in the world, would be extremely well pleased to find that he had received so illustrious a lady with all that respect which she herself, if on the spot, would have shewed her.

The princess was lodged in the palace, and entertained with great splendor and elegance. The Cimmerian lord, who was an excellent natural philosopher, diverted himself in conversing with the phænix, at such times as the princess chose to retire to her own apartment. The phænix told him, that he had formerly travelled among the Cimmerians, but that he should not have known the country again. How

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comes it, said he, that such prodigious changes have been brought about in so short a time? Formerly, when I was here, about three hundred years ago, I saw nothing but savage nature in all her horrors; at present, I perceive industry, arts, splendor, and politeness. This mighty revolution, replied the Cimmerian, was begun by one man, and is now carried to perfection by one woman; a woman who is a greater legislator than the Isis of the Egyptians, or the Ceres of the Greeks. Most lawgivers have been unhappy in a narrow genius and an arbitrary disposition, which confined their views to the countries they governed: each of them looked upon his own, as the only people existing upon the earth, or as if they ought to be at enmity with all the rest: they have formed institutions, introduced customs, and established a religion for them alone. Thus the Egyptians, so famous for those heaps of stones called pyramids, have dishonoured and besotted themselves with their barbarous superstitions. They despise all other nations as profane; refuse all manner of

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intercourse with them; and, excepting those conversant in the court, who now and then rise above the prejudices of the vulgar, there is not an Egyptian who will eat off a plate that had ever been used by a stranger. Their priests are equally cruel and absurd. It were better to have no laws at all, and to follow those notions of right and wrong engraven on our hearts by nature, than to subject society to institutions so inhospitable.

Our empress has adopted a quite different system; she considers her vast dominions, under which all the meridians on the globe are united, as under an obligation of correspondence with all the nations dwelling under those meridians. The first and most fundamental of her laws is an universal toleration of all religions, and an unbounded compassion for every error. Her penetrating genius perceives, that though the modes of religious worship differ, yet morality is every where the same: by this principle, she has united her people to all the nations on earth, and the Cimmerians will soon consider the Scan-

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dinavians and Chinese as their brethren. Not satisfied with this, she has resolved to establish this invaluable toleration, the strongest link of society among her neighbours: by these means, she has obtained the title of the parent of her country; and, if she perseveres, will acquire that of the benefactress of mankind.

Before her time, the men, who were unhappily possessed of power, sent out legions of murderers to ravage unknown countries, and to water with the blood of the children the inheritance of their fathers. Those assassins were called heroes, and their robberies accounted glorious achievements. But our sovereign courts another sort of glory; she has sent forth her armies to be the messengers of peace; not only to prevent men from being the destroyers, but to oblige them to be the benefactors, of one another. Her standards are the ensigns of public tranquility.

The phænix was quite charmed with what he heard from this nobleman; he told him, that though he had lived twenty-seven thousand nine hundred years and



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seven months in this world, he had never seen any thing like it. He then enquired after his friend Amazan. The Cimmerian gave the same account of him that the princess had already heard from the Chinese and the Scythians. It was Amazan's constant practice to run away from all the courts he visited, the instant any lady made him an assignation, apprehending he might be prevailed upon to give some proofs of human frailty. The phænix soon acquainted Formosanta with this fresh instance of Amazan's fidelity; a fidelity so much the more surprising, since he could not imagine his princess would ever hear of it.

Amazan had set out for Scandinavia, where he was entertained with sights still more surprising. In this place, he beheld monarchy and liberty subsisting together in a manner thought incompatible in other states; the labourers of the ground shared in the legislature with the grandees of the realm. In another place he saw what was still more extraordinary; a prince equally remarkable for his extreme youth and up-

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rightness, who possessed a sovereign authority over his country, acquired by a solemn contract with his people.

Amazan beheld a philosopher on the throne of Sarmatia, who might be called a king of anarchy; for he was the chief of a hundred thousand petty kings, one of whom with his single voice could render ineffectual the resolutions of all the rest. Æolus had not more difficulty to keep the warring winds within their proper bounds, than this monarch to reconcile the tumultuous discordant spirits of his subjects. He was the master of a ship surrounded with eternal storms; but the vessel did not founder, for he was an excellent pilot.

In traversing those various countries, so different from his own, Amazan persevered in rejecting all the favourable advances made to him by the ladies, though incessantly distracted with the embrace given by Formosanta to the king of Egypt, being resolved to set Formosanta an amazing example of an unshaken and unparalleled fidelity.

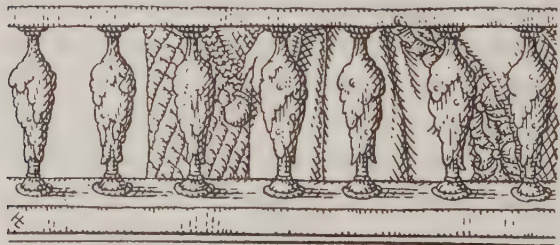
The princess of Babylon was constantly

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close at his heels, and scarce ever missed of him but by a day or two; without the one being tired of roaming, or the other losing a moment in pursuing him.

Thus he traversed the immense continent of Germany, where he beheld with wonder, the progress which reason and philosophy had made in the North; even their princes were enlightened, and were become the patrons of freedom of thought. Their education had not been trusted to men who had an interest in deceiving them, or who were themselves deceived; they were brought up in the knowlege of universal morality, and in the contempt of superstition; they had banished from all their estates a senseless custom which had enervated and depopulated the southern countries; this was to bury alive in immense dungeons, infinite numbers of both sexes who were eternally separated from one another, and sworn to have no communication together. This madness had contributed more than the most cruel wars to lay waste and ravage the earth.

The princes of the North had at last



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found out, that if they wanted a good breed of horses, they must not separate the finest stallions from the mares. They had likewise exploded other errors equally absurd and pernicious; in short, men had at last ventured to make use of their reason in those immense regions; whereas it was still believed almost every where else, that they could not be governed but in proportion to their ignorance.



From Germany, Amazan arrived at Batavia; where his perpetual chagrin was in a good measure alleviated, by preserving among the inhabitants a faint resemblance of his happy countrymen the Gangarids. There he saw liberty, property, equality, plenty, with toleration in religion; but the ladies were so indifferent, that not one made him any amorous advances; a thing he had never met with before. It is true, had he been inclined to address them, they

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would have yielded one after another; though, at the same time, not one would have been the least in love; but he was far from any thoughts of making conquests.

Formosanta had nearly caught him in this insipid nation: he had set out but a moment before her arrival.

Amazan had heard so much among the Batavians, in praise of a certain island called Albion, that he was led by curiosity to embark with his unicorns on board a ship, which, with a favourable easterly wind, carried him in four hours to that celebrated country, more famous than Tyre, or the Atlantic island.

The beautiful Formosanta, who had followed him, as it were on the scent, to the banks of the Wolga, the Vistula, the Elbe, and the Weser, and had never been above a day or two behind him, arrived soon after at the mouths of the Rhine, where it disembogues its waters into the German Ocean.

Here she learned that her beloved Amazan had just set sail for Albion. She thought she saw the vessel on board of

## OF BABYLON

which he was, and could not help crying out for joy; at which the Batavian ladies were greatly surprised, not imagining that a young man could possibly occasion so violent a transport. They took, indeed, but little notice of the phænix, as they reckoned his feathers would not fetch near so good a price as those of their own ducks, and other water-fowl. The princess of Babylon hired two vessels to carry herself and her retinue to that happy island, which was soon to possess the only object of her desires, the soul of her life, and the god of her heart.

An unpropitious wind from the west arose of a sudden, just as the faithful and unhappy Amazan landed on the Albion shore, and detained the ships of the Babylonian princess, just as they were going to put to sea. Seized with a deep melancholy, she betook herself to bed, determined to remain there till the wind should change; but it blew for the space of eight days, with an unremitting violence. The princess during this age of eight days, employed her maid of honour Irla in reading ro-

## THE PRINCESS

mances; which were not indeed written by the Batavians; but as they are the factors of the universe, they traffick in the wit as well as commodities of other nations.—The princess purchased of Mark Michael Rey, the bookseller, all the novels which had been written by the Ausonians and the Welches, the sale of which had been wisely prohibited among those nations, to enrich their neighbours the Batavians. She expected to find in those histories, some adventure similar to her own, which might alleviate her grief.—The maid of honour read, the phænix gave his advice, and the princess, finding nothing in the Fortunate Country Maid, in Tansai, or in the Sopha, that had the least resemblance to her own affairs, interrupted the reader every moment, by asking how the wind stood.



In the mean time Amazan was on the road to the capital of Albion, in his coach and six unicorns, all his thoughts employed



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on his dear princess: at a small distance he perceived a carriage overturned in a ditch; the servants had gone different ways in quest of assistance, but the owner kept his seat, smoaking his pipe with great tranquility, without testifying the smallest impatience: his name was My Lord What-then, in the language from which I translate these memoirs.

Amazan made all the haste possible to help him, and with his simple arm set the carriage to rights, so much was his strength superior to that of other men. My Lord What-then took no other notice of him, than saying, A stout fellow, by G—d! in the mean time the country people, being come up, flew into a great passion at being called out to no purpose, and fell upon the stranger. They abused him, called him outlandish dog, and challenged him to strip and box.

Amazan seized a brace of them in each hand, and threw them twenty paces from him; the rest seeing this, pulled off their hats, and bowing with great respect, asked his honour for something to drink. His

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honour gave them more money than they had ever seen in their lives before. My Lord What-then now expressed great esteem for him, and asked him to dinner at his country-house, about three miles off. His invitation being accepted, he went into Amazan's coach, his own being out of order by the accident.

After a quarter of an hour's silence, My Lord What-then looking upon Amazan for a moment, said, How d'ye do? which, by the way, is a phrase without any meaning; adding, You have got six fine unicorns there. After which he fell a smoaking as usual.

The traveller told him his unicorns were at his service, and that he had brought them from the country of the Gangarids: from thence he took occasion to inform him of his affair with the princess of Babylon, and the unlucky kiss she had given the king of Egypt; to which the other made no reply, being very indifferent whether there were any such people in the world, as a king of Egypt or a princess of Babylon. He remained dumb for another

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quarter of an hour; after which he asked his companion a second time how he did, and whether they had any good roast beef among the Gangarids. Amazan answered with his wonted politeness, that they did not eat their brethren on the banks of the Ganges; he then explained to him that system which many ages afterwards was surnamed the Pythagorean philosophy. My Lord fell asleep in the mean time, and made but one nap of it till he came to his own house.

He was married to a young and charming woman, on whom nature had bestowed a soul as lively and sensible as her husband's was dull and stupid. Several gentlemen of Albion had that day come to dine with her; among whom there were characters of all sorts; for that country having been almost always under the government of foreigners, the families that had come over with these princes had imported their different manners. There were in this company some persons of a very amiable disposition, others of a superior genius, and a few of very profound learning.



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The mistress of the house had none of that awkward affected stiffness, that false modesty, with which the young Albion ladies were then reproached; she did not conceal, by a scornful look and an affected taciturnity, her deficiency of ideas; and the embarrassing humility of having nothing to say. Never was a woman more engaging. She received Amazan with a grace and politeness that were quite natural to her. The extreme beauty of this young stranger and the sudden comparison she could not help making between him and her husband, immediately struck her in a most sensible manner.

Dinner being served, she placed Amazan at her side, and helped him to all sorts of puddings, having learned from himself, that the Gangarids never fed upon any thing which had received from the gods the celestial gift of life. His beauty and strength, the manners of the Gangarids, the progress of arts, religion, and government, were the subjects of a conversation equally agreeable and instructive all the time of the entertainment which lasted till

## THE PRINCESS

night: during which My Lord What-then did nothing but push the bottle about, and call for the toast.

After dinner, while my lady was pouring out the tea, still feeding her eyes on the young stranger, he entered into a long conversation with a member of parliament; for every one knows that there was, even then, a parliament called Wittenagemot, or the assembly of wise men. Amazan enquired into the constitution, laws, manners, customs, forces, and arts, which made this country so respectable; and the member answered him in the following manner:

For a long time we went stark naked, though our climate is none of the hottest. We were likewise for a long time enslaved by a people come from the ancient country of Saturn, watered by the Tiber. But the mischiefs we have done one another, have greatly exceeded all that we ever suffered from our first conquerors. One of our princes carried his dastardliness to such a pitch, as to declare himself the subject of a priest, who dwells also on the banks of the Tiber, and is called the Old

## O F B A B Y L O N

Man of the Seven Mountains: it has been the fate of these Seven Mountains to domineer over the greatest part of Europe, then inhabited by brutes in human shape.

To those times of infamy and debasement, succeeded the ages of barbarity and confusion. Our country, more tempestuous than the surrounding ocean, has been ravaged and drenched in blood by our civil discords; many of our crowned heads have perished by a violent death: above a hundred princes of the royal blood have ended their days on the scaffold, whilst the hearts of their adherents have been torn from their breasts, and thrown in their faces. In short, it is the province of the hangman to write the history of our island, seeing this personage has finally determined all our affairs of moment.

But to crown these horrors, it is not very long since some fellows wearing black mantles, and others who cast white shirts over their jackets, having been bitten by mad dogs, communicated their madness to the whole nation. Our country was then divided into two parties, the mur-

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derers and the murdered, the executioners and the sufferers, plunderers and slaves; and all in the name of God, and whilst they were seeking the Lord.

Who would have imagined that from this horrible abyss, this chaos of dissension, cruelty, ignorance, and fanaticism, a government should at last spring up, the most perfect, it may be said, now in the world; yet such has been the event. A prince, honoured and wealthy, all-powerful to do good, without any power to do evil, is at the head of a free, war-like, commercial, and enlightened nation. The nobles on one hand, and the representatives of the people on the other, share the legislature with the monarch.

We have seen, by a singular fatality of events, disorder, civil wars, anarchy and wretchedness, lay waste the country, when our kings aimed at arbitrary power; whereas tranquility, riches, and universal happiness have only reigned among us when the prince has remained satisfied with a limited authority. All order has been subverted whilst we were disputing



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about mysteries; but was re-established the moment we grew wise enough to despise them. Our victorious fleets carry our glory over all the ocean; our laws place our lives and fortunes in security; no judge can explain them in an arbitrary manner, and no decision is ever given without the reasons assigned for it. We should punish a judge as an assassin, who should condemn a citizen to death without declaring the evidence which accused him, and the law upon which he was convicted.

It is true, there are always two parties among us, who are continually writing and intriguing against each other; but they constantly re-unite, whenever it is needful to arm in defence of liberty and our country. These two parties watch over one another, and mutually prevent the violation of the sacred *deposit* of the laws: they hate one another, but they love the state; they are like those jealous lovers who pay court to the same mistress with a spirit of emulation.

From the same fund of genius by which we discovered and supported the natural

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rights of mankind, we have carried the sciences to the highest pitch to which they can attain among men. Your Egyptians, who pass for such great mechanics; your Indians, who are believed to be such great philosophers; your Babylonians, who boast of having observed the stars for the course of four hundred and thirty thousand years; the Greeks, who have written so much, and said so little; know in reality nothing, in comparison of our shallowest scholars, who have studied the discoveries of our great masters. We have ravished more secrets from Nature, in the space of an hundred years, than the human species has been able to discover in as many ages.

This is a true account of our present state. I have concealed from you neither the good nor the bad; neither our shame nor our glory; and I have exaggerated nothing.

At this discourse Amazan felt a strong desire to be instructed in those sublime sciences his friend spoke of; and if his passion for the princess of Babylon: his filial duty to his mother, whom he had

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quitted: and his devotion to his native country, had not made strong remonstrances to his distempered heart, he would willingly have spent the remainder of his life in Albion. But that unfortunate kiss his princess had given the king of Egypt did not leave his mind at sufficient ease to study the abstruse sciences.

I confess, said he, having made a solemn vow to roam about the world, and to escape from myself I have a curiosity to see that ancient land of Saturn, that people of the Tiber and of the Seven Mountains, who have been heretofore their masters; they must undoubtedly be the first people on earth. I advise you by all means, answered the member, to take that journey, if you have the smallest taste for music or painting. Even we ourselves frequently carry our spleen and melancholy to the Seven Mountains. But you will be greatly surprized when you see the descendants of our conquerors.

This was a long conversation, and Amazan was a little touched in the head. He spoke in so agreeable a manner, his voice

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was so charming, his whole behaviour so noble and engaging, that the mistress of the house could not resist the pleasure of having a little private chat with him in her turn. She tenderly squeezed his hand as she spoke, and darted such looks at him, from her wat'ry and sparkling eyes, that they shot desire through every movement of the soul. She kept him to supper, and to sleep there that night. Every moment, every word, every look, inflamed her passion. When all were retired to rest, she sent him a little billet-doux, not doubting he would come to entertain her in bed, whilst my Lord What-then was asleep in his. Amazan had once more the courage to resist; such marvellous effects does a grain of folly produce in an exalted and deeply wounded mind!

Amazan, according to custom, wrote the lady an answer full of respect, representing to her the sacredness of his oath, and the strict obligation he was under to teach the princess of Babylon to conquer her passions by his example; after which, he harnessed his unicorns, and departed

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for Batavia, leaving all the company in deep admiration of him, and the lady in profound despair. In the agonies of her grief she dropt Amazan's letter. My Lord What-then read it next morning: Damn it, said he, shrugging up his shoulders, what stuff and nonsense have we got here? and then rode out a fox-hunting with some of his drunken neighbours.

Amazan was already sailing upon the sea, possessed of a geographical chart, with which he had been presented by the learned Albion he had conversed with at Lord What-then's. He was extremely astonished to find the greatest part of the earth upon a single sheet of paper.

His eyes and imagination wandered over this little space; he observed the Rhine, the Danube, the Alps of Tyrol there specified under different names, and all the countries through which he was to pass before he arrived at the city of the Seven Mountains; but he more particularly fixed his eyes upon the country of the Gangarids, upon Babylon, where he had seen his dear princess, and upon the fatal

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country of Bassora, where she had given a fatal kiss to the king of Egypt. He sighed and tears streamed from his eyes; but he agreed with the Albion who had presented him with the universe in epitome, when he averred that the inhabitants of the banks of the Thames were a thousand times better instructed than those upon the banks of the Nile, the Euphrates, and the Ganges.

As he turned into Batavia, Formosanta flew towards Albion with her two ships that went at full sail. Amazan's ship and the princess's crossed one another, and almost touched; the two lovers were close to each other, which they could not doubt of.—Ah! had they but known it! but tyrannic destiny would not allow it.



No sooner had Amazan landed on the flat muddy shore of Batavia, than he flew like lightning towards the city of the Seven

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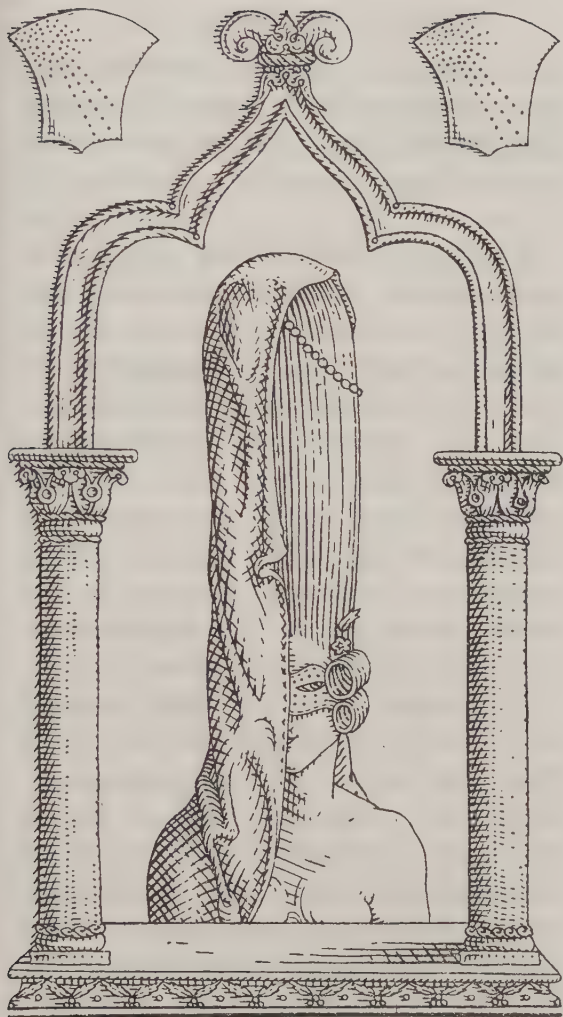
Mountains. He was obliged to traverse the southern part of Germany. At every four miles he met with a prince and princess, maids of honour and beggars. He was astonished every where at the coquetries of these ladies and maids of honour, which they displayed with German good faith; and he only answered with modest refusals. After having cleared the Alps, he embarked upon the sea of Dalmatia, and landed in a city that had no resemblance to any thing he had heretofore seen. The sea formed the streets, and the houses were erected in the water. The few public places, with which this city was ornamented, were filled with men and women with double faces; that which nature had bestowed upon them, and a pasteboard one, ill painted, with which they covered their natural visage; so that this people seemed composed of spectres. Upon the arrival of strangers in this country, they immediately purchase these visages, in the same manner as people elsewhere furnish themselves with hats and shoes. Amazan despised a fashion so

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contrary to nature; he appeared just as he was. There were in the city twelve thousand girls registered in the great book of the Republic; these girls were useful to the state, being appointed to carry on the most advantageous and agreeable trade that ever enriched a nation. Common traders usually send, at great risk and expence, merchandizes of various kinds to the East; but these beautiful merchants carried on a constant traffic without risk, which constantly sprung from their charms. They all came to present themselves to the handsome Amazan, and offer him his choice. He fled with the utmost precipitancy, in uttering the name of the incomparable princess of Babylon, and swearing by the immortal gods, that she was far handsomer than all the twelve thousand Venetian girls. Sublime traitress, he cried in his transports, I will teach you to be faithful!

Now the yellow surges of the Tiber, pestiferous fens, a few pale emaciated inhabitants, clothed in tatters which displayed their dry tanned hides, appeared





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to his sight, and bespoke his arrival at the gate of the city of the Seven Mountains, that city of heroes and legislators, who conquered and polished a great part of the globe.

He expected to have seen at the triumphal gate five hundred battalions commanded by heroes, and in the senate an assembly of demi-gods giving laws to the earth; but the only army he found consisted of about thirty tatterdemalions, mounting guard with umbrellas for fear of the sun. Being arrived at a temple which appeared to him very fine, but not so magnificent as that of Babylon, he was greatly astonished to hear a concert performed by men with female voices.

This, said he, is a mighty pleasant country, which was formerly the land of Saturn. I have been in a city where no one shewed his own face; here is another where men have neither their own voices nor beards. He was told that these singers were no longer men; that they had been divested of their virility that they might sing the more agreeably the praises of a

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great number of persons of merit. Amazan could not comprehend the meaning of this. These gentlemen desired him to sing; he sung a Gangaridian air with his usual grace. His voice was a fine *counter-tenor*. Ah! Signior, said they, what a delightful *soprano* you would have, if——If what, said he; what do you mean?—Ah! Signior, if you were——If I were what?—If—you were——without a beard! They then explained to him very pleasantly, and with the most comic gesticulations, according to the custom of their country, the point in question. Amazan was quite confounded. I have travelled a great way, said he, but I never before heard such a whim.

After they had sung a good while, the Old Man of the Seven Mountains went with great ceremony to the gate of the temple; he cut the air in four parts with his thumb raised, two fingers extended and two bent, in uttering these words in a language no longer spoken: *To the city and to the universe\**. The Gangarid could not comprehend how two fingers could extend so far.

\* Urbi and Orbi.

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He presently saw the whole court of the master of the world file off. This court consisted of grave personages, some in scarlet, and other in violet robes: they almost all eyed the handsome Amazan with a tender look; they bowed to him, and said to one another, *San Martino, che bel' ragazzo! San Pancratio, che bel' fanciullo!*

The zealots, whose vocation was to shew the curiosities of the city to strangers, very eagerly offered to conduct him to several ruins, in which a muleteer would not chuse to pass a night, but which were formerly worthy monuments of the grandeur of a royal people. He moreover saw pictures of two hundred years standing, and statues that had remained twenty ages, which appeared to him master-pieces in their kind. Can you still produce such works? No, your Excellency, replied one of the zealots; but we despise the rest of the earth, because we preserve their rarities. We are a kind of old-cloaths-men, who derive our glory from the cast-off garbs in our warehouses.

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Amazan was willing to see the prince's palace, and he was accordingly conducted thither. He saw men dressed in violet-coloured robes, who were reckoning the money of the revenues of the domains of lands, situated some upon the Danube, some upon the Loire, others upon the Guadalquivir, or the Vistula. Oh! oh! said Amazan, after having consulted his geographical map, your master, then, possesses all Europe, like those ancient heroes of the Seven Mountains? He should possess the whole universe by divine right, replied a violet livery-man; and there was even a time when his predecessors nearly compassed universal monarchy; but their successors are so good as to content themselves at present with some monies which the kings their subjects pay to them in the form of a tribute.

Your master is, then, in fact, the king of kings; is that his title? said Amazan. No, your Excellency, his title is *the servant of servants*; he was originally a fisherman and porter, wherefore the emblems of his dignity consist of keys and nets; but he at

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present issues orders to every king in Christendom. It is not a long while since he sent one hundred and one mandates to a king of the Celtes, and the king obeyed.

Your fisherman must, then, have sent five or six hundred thousand men to put these orders in execution?

Not at all, your Excellency; our holy master is not rich enough to keep ten thousand soldiers on foot; but he has five or six hundred thousand divine prophets dispersed in other countries. Those prophets of various colours, are, as they ought to be, supported at the expence of the people: they proclaim from heaven, that my master may, with his keys, open and shut all locks, and particularly those of strong boxes. A Norman priest, who held the post of confidant of this king's thought, convinced him he ought to obey, without replying, the hundred and one thoughts of my master; for you must know that one of the prerogatives of the Old Man of the Seven Mountains is never to err, whether he deigns to speak, or deigns to write.

In faith, said Amazan, this is a very

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singular man; I should be curious to dine with him. Were your Excellency even a king, you could not eat at his table; all that he could do for you, would be to allow you to have one served by the side of his, but smaller and lower. But if you are inclined to the honour of speaking to him, I will ask an audience for you, on condition of the *buona mancia*, which you will be kind enough to give me. Very readily, said the Gangarid. The violet livery man bowed. I will introduce you to-morrow, said he; you must make three very low bows, and you must kiss the Old Man of the Seven Mountains' feet. At this information Amazan burst into so violent a fit of laughing, that he was almost choaked; which, however, he surmounted, holding his sides, whilst the violent emotions of the risible muscles forced the tears down his cheeks, till he reached the inn, where the fit still continued upon him.

At dinner, twenty beardless men and twenty violins produced a concert. He received the compliments of the greatest lords of the city during the remainder of

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the day; these made him proposals still more extravagant than that of kissing the Old Man of the Seven Mountains's feet. As he was extremely polite, he at first imagined that these gentlemen took him for a lady, and informed them of their mistake with great decency and circumspection. But being somewhat closely pressed by two or three of those violet-coloured gentry, who were the most forward, he threw them out of the window, without fancying he had made any great sacrifice to the beautiful Formosanta. He left with the greatest precipitation this city of the masters of the world, where he found himself necessitated to kiss an old man's toe, as if his cheek were at the end of his foot; and where young men are accosted in a still more whimsical manner.



In all the provinces through which he passed, having constantly repulsed every amorous overture of every species, being



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ever faithful to the princess of Babylon, though incessantly enraged at the king of Egypt; this model of constancy at length arrived at the new capital of the Gauls. This city, like many others, had alternately submitted to barbarity, ignorance, folly, and misery. The first name it bore was Dirt and Mire; it then took that of Isis, from the worship of Isis, which had reached even here. Its first senate consisted of a company of water-men. It had long been in bondage, and submitted to the ravages of the heroes of the Seven Mountains; and some ages after, some other heroic thieves, who came from the farther banks of the Rhine, had seized upon its little lands.

Time, which changes all things, had formed it into a city, half of which was very noble and very agreeable, the other half somewhat barbarous and ridiculous: this was the emblem of its inhabitants. There were within its walls at least a hundred thousand people, who had no other employment than play and diversion. These idlers were the judges of those

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arts which the others cultivated. They were ignorant of all that past at court; though they were only four short miles distant from it:—but it seemed to be at least six hundred thousand miles off. Agreeableness in company, gaiety and frivolity, formed the important and sole considerations of their lives: they were governed like children, who are extravagantly supplied with gewgaws to prevent their crying. If the horrors which had two centuries before laid waste their country, or those dreadful periods when one half of the nation massacred the other for sophisms, came upon the carpet, they, indeed, said, This was not well done; then they fell a-laughing, or singing of catches.

In proportion as the Idlers were polished, agreeable and amiable, it was observed there was a greater and more shocking contrast between them and those who were engaged in business.

Among the latter, or such as pretended so to be, there was a gang of melancholy fanatics, whose absurdity and knavery

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divided their character, whose appearance alone diffused misery, and who would have overturned the world, had they been able to gain a little credit. But the nation of Idlers, by dancing and singing, forced them into obscurity in their caverns, as the warbling birds drive the creaking bats back to their holes and ruins.

A smaller number of those who were occupied, were the preservers of ancient barbarous customs, against which nature, terrified, loudly exclaimed; they consulted nothing but their worm-eaten registers. If they there discovered a foolish horrid custom, they considered it as a sacred law. It was from this vile practice of not daring to think for themselves, but extracting their ideas from the ruins of those times when no one thought at all, that in the metropolis of pleasure there still remained some shocking manners. Hence it was that there was no proportion between crimes and punishments. A thousand deaths were sometimes inflicted upon an innocent victim, to make him acknowledge a crime he had not committed.

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The extravagances of youth were punished with the same severity as murder or parricide. The Idlers screamed loudly at these exhibitions, and the next day thought no more about them, but were buried in the contemplation of some new fashion.

This people saw a whole age elapse, in which the fine arts attained a degree of perfection that far surpassed the most sanguine hopes: foreigners then repaired thither, as they did to Babylon, to admire the great monuments of architecture, the wonders of gardening, the sublime efforts of sculpture and painting. They were charmed with a species of music that reached the heart without astonishing the ears.

True poetry, that is to say, such as is natural and harmonious, that which addresses the heart as well as the mind, was unknown to this nation before this happy period. New kinds of eloquence displayed sublime beauties. The theatres in particular re-echoed with master-pieces that no other nation ever approached. In a

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word, good taste prevailed in every profession to that degree, that there were even good writers among the Druids.

So many laurels, that had branched even to the skies, soon withered in an exhausted soil. There remained but a very small number, whose leaves were of a pale dying verdure. This decay was occasioned by the facility of producing, laziness preventing good productions, and by a satiety of the brilliant, and a taste for the whimsical. Vanity protected arts that brought back times of barbarity; and this same vanity, in persecuting real talents, forced them to quit their country; the hornets banished the bees.

There was scarce any real arts, scarce any more genius; merit now consisted in reasoning right or wrong upon the merit of the last age. The dauber of a sign-post criticised with an air of sagacity the works of the greatest painters; and the blotters of paper disfigured the works of the greatest writers. Ignorance and a bad taste had other daubers in their pay; the same things were repeated in a hundred

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volumes, under different titles. Every work was either a dictionary or a pamphlet. A Druid gazetteer wrote twice a week the obscure annals of some unknown people possessed with the devil, and celestial prodigies operated in garrets by little beggars of both sexes; other Ex-Druids, dressed in black, ready to die with rage and hunger, set forth their complaints in a hundred different writings, that they were no longer allowed to cheat mankind, this privilege being conferred on some goats clad in grey; and some Arch-Druids were employed in printing defamatory libels.

Amazan was quite ignorant of all this, and even if he had been acquainted with it, he would have given himself very little concern about it, having his head filled with nothing but the princess of Babylon, the king of Egypt, and the inviolable vow he had made to despise all female coquetry, in whatever country his despair should drive him.

The gaping ignorant mob, whose curiosity exceeds all the bounds of nature

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and reason, for a long time thronged about his unicorns; the more sensible women forced open the doors of his *hotel* to contemplate his person.

He at first testified some desire of visiting the court; but some of the Idlers who constituted good company, and casually went thither, informed him that it was quite out of fashion, that times were greatly changed, and that all amusements were confined to the city. He was invited that very night to sup with a lady, whose sense and talents had reached foreign climes, and who had travelled in some countries through which Amazan had passed. This lady gave him great pleasure, as well as the society he met at her house. Here reigned a decent liberty, gaiety without tumult, silence without pedantry, and wit without asperity. He found that *good company* was not quite ideal, though the title was frequently usurped by pretenders. The next day he dined in a society far less amiable, but much more voluptuous. The more he was satisfied with the guests, the more they were pleased with him. He





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found his soul soften and dissolve, like the aromatics of his country, which gradually melt in a moderate heat, and exhale in delicious perfumes.

After dinner he was conducted to a place of public entertainment which was enchanting, condemned, however, by the Druids, because it deprived them of their auditors, which the most excited their jealousy. The representation here consisted of agreeable verses, delightful songs, dances which expressed the movements of the soul, and perspectives that charmed the eye in deceiving it. This kind of pastime, which included so many kinds, was known only under a foreign name; it was called an *Opera*, which formerly signified, in the language of the Seven Mountains, work, care, occupation, industry, enterprize, business. This business enchanted him. A female singer, in particular, charmed him by her melodious voice, and the graces that accompanied her: this girl of *business*, after the performance, was introduced to him by his new friends. He presented her with a handful of diamonds; for which she

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was so grateful, that she could not leave him all the rest of the day. He supped with her, and during the repast he forgot his sobriety; and after the repast he also forgot his vow of being ever insensible to beauty, and all the blandishments of coquetry. What an instance of human frailty!

The beautiful princess of Babylon arrived at this juncture, with her phænix, her chamber-maid Irla, and her two hundred Gangaridian cavaliers mounted on their unicorns. It was a long while before the gates were opened. She immediately asked, If the handsomest, the most courageous, the most sensible, and the most faithful of men was still in that city? The magistrates readily concluded that she meant Amazan. She was conducted to his *hotel*.—How great was the palpitation of her heart! the powerful operation of the tender passion; her whole soul was penetrated with inexpressible joy, to see once more in her lover the model of constancy. Nothing could prevent her entering his chamber; the curtains were open; and she

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saw the beautiful Amazan sleeping in the arms of a handsome *brunette*. They both stood in great need of rest.

Formosanta expressed her grief with such screams as made the house echo, but which could neither wake her cousin nor the girl of *business*. She swooned into the arms of Irla. As soon as she had recovered her senses, she retired from this fatal chamber with grief blended with rage. Irla gained intelligence of the young lady who passed such sweet hours with the handsome Amazan. Irla was told she was a girl of *business*, very complaisant, who united to her other talents that of singing very gracefully! Oh! just heaven, oh powerful Orosmade! cried the beautiful princess of Babylon bathed in tears, by whom, and for whom am I thus betrayed? He that could reject for my sake so many princesses, to abandon me for a strolling Gaul! No—I can never survive this affront.

Madam, said Irla to her, this is the disposition of all young people, from one end of the world to the other; were they

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enamoured with a beauty descended from heaven, they would at certain moments be unfaithful to her for the sake of an ale-house girl.

It is done, said the princess, I will never see him again whilst I live: let us depart this instant, and let the unicorns be harnessed. The phænix conjured her to stay at least till Amazan awoke, and he might speak to him. He does not deserve it, said the princess; you would cruelly offend me; he would think that I had desired you to reproach him, and that I am willing to be reconciled to him: if you love me, do not add this injury to the insult he has offered me. The phænix, who after all owed his life to the daughter of the king of Babylon, could not disobey her. She set out with all her attendants. Whither are you going, Madam? said Irla to her. I do not know, replied the princess; we will take the first road we find; provided I fly from Amazan for ever, I am contented. The phænix, who was wiser than Formosanta, because he was divested of passion, consoled her upon the road. He

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gently remonstrated to her that it was shocking to punish one self for the faults of another; that Amazan had given her proofs sufficiently striking and numerous of his fidelity; so that she should forgive him for having forgot himself for one moment; that this was the only one, in which he had been wanting of the grace of Orosmade; that it would render him only the more constant in love and virtue for the future; that the desire of expiating his fault would raise him beyond himself; that it would be the means of increasing her happiness; that many great princesses before her had forgiven such slips, and had no reason to be sorry afterwards: and he was so thoroughly possessed of the art of persuasion, that Formosanta's mind grew more calm and peaceable; she was now sorry she had set out so soon; she thought her unicorns went too fast, but she did not dare return: great was the conflict between her desire of forgiving and that of shewing her rage, between her love and vanity.—However, her unicorns pursued their pace; and she traversed the world,

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according to the prediction of her father's oracle.

When Amazan awoke, he was informed of the arrival and departure of Formosanta and the phænix: he was informed of the rage and distraction of the princess; that she had sworn never to forgive him. Then, said he, there is nothing left for me to do, but follow her, and kill myself at her feet.

The report of this adventure drew together his festive companions, who all remonstrated to him, that he had much better stay with them; that nothing could equal the pleasant life they led in the center of arts and peaceable delicate voluptuousness; that many strangers, and even kings, had preferred such an agreeable enchanting repose, to their country and their thrones: moreover, his vehicle was broke, and that another was making for him according to the newest fashion; that the best taylor of the whole city had already cut out for him a dozen suits in the last taste; that the most vivacious and most amiable ladies in the whole city, at whose houses dramatic performances were repre-

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sented, had each appointed a day to give him a regale. The girl of business was in the mean while drinking her chocolate at her toilet, laughing, singing, and ogling the beautiful Amazan who by this time perceived she had no more sense than a goose.

A sincerity, cordiality, and frankness, as well as magnanimity and courage, constituted the character of this great prince; he related his travels and misfortunes to his friends. They knew that he was cousin-german to the princess; they were informed of the fatal kiss she had given the king of Egypt. Such little tricks, said they, are forgiven between relations, otherwise one's whole life would pass in perpetual uneasiness. No thing could shake his design of pursuing Formosanta; but his carriage was not ready, and he was compelled to remain three days among the Idlers, in feasting and pastimes: he, at length, took his leave of them, in embracing them, and making them accept of the diamonds of his country that were the best mounted, and recommending to them a constant

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pursuit of frivolity and pleasure, since they were thereby more agreeable and happy. The Germans, said he, are the grey-heads of Europe; the people of Albion are men formed; the inhabitants of Gaul are the children, and I love to play with children.



His guides had no difficulty in following the route the princess had taken; there was nothing else talked of but her and her large bird. All the inhabitants were still in a state of fascination. The people of Dalmatia and the Mark of Ancona were lately surprised in a manner less agreeable, when they saw a house fly in the air; the banks of the Loire, of the Dordogne, the Garonne, and the Gironde, still echoed with acclamations.

When Amazan reached the foot of the Pyrenees, the magistrates and Druids of the country made him dance, whether he would or not, a *Tambourin*; but as soon as



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he cleared the Pyrenees, nothing presented itself that was either gay or joyous. If he here and there heard a peasant sing, it was a doleful ditty: the inhabitants stalked with much gravity, having a few strung beads and a girted poniard. The nation, cloathed in black, appeared to be in mourning. If Amazan's servants asked passengers any questions, they were answered by signs; if they went into an inn, the host acquainted his guests in three words, that there was nothing in the house; but that the things they so pressingly wanted, might be fetched a few miles off.

When those votaries to taciturnity were asked if they had seen the beautiful princess of Babylon pass, they answered with less brevity than usual, We have seen her; she is not so handsome; there are no beauties that are not tawny; she displays a bosom of alabaster, which is the most disgusting thing in the world, and which is scarce known in our climate.

Amazan advanced towards the province watered by the Betis. The Tyrians had not discovered this country above twelve

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thousand years, about the time they discovered the great Atlantide Isle, inundated for so many centuries after. The Tyrians cultivated Betica, which the natives of the country had never done, being of opinion that it was not their place to meddle with any thing, and that their neighbours the Gauls should come and cultivate their lands. The Tyrians had brought with them some Palestines, who, from that time, wandered through every clime where money was to be got. The Palestines, by extraordinary usury, at fifty per cent had possessed themselves of almost all the riches of the country. This made the people of Betica imagine the Palestines were sorcerers; and all those who were accused of witchcraft were burnt without mercy by a company of Druids, who were called the Inquisitors, or the *Antropokaies*. These priests immediately put them in a masquerade habit, seized upon their effects, and devoutly repeated the Palestines' own prayers, whilst they were baking by a slow fire, *por l'amor de Dios*.

The princess of Babylon alighted in

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that city which has since been called Sevilla. Her design was to embark upon the Betis to return by Tyre to Babylon, and see again king Belus her father, and forget, if possible, her perfidious lover, or at least ask him in marriage. She sent for two Palestines who transacted all the business of the court. They were to furnish her with three ships. The phænix made all the necessary contracts with them, and settled the price after some little dispute.

The hostess was a great devotee, and her husband, who was no less religious, was a Familiar; that is to say, a spy of the Druid Inquisitors *Antropokaies*. He failed not to inform them, that in his house was a Sorceress and two Palestines, who were entering into a compact with the devil, disguised like a large gilt bird. The Inquisitors, having learnt that the lady was possessed of a large quantity of diamonds, swore point blank that she was a Sorceress: they waited till night to imprison the two hundred cavaliers and the unicorns, which slept in very extensive stables; for the Inquisitors are cowards.

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Having strongly barricaded the gates, they seized the princess and Irla; but they could not catch the phænix, who flew away with great swiftness; he did not doubt of meeting with Amazan upon the road from Gaul to Sevilla.

He met him upon the frontiers of Betica, and acquainted him with the disaster that had befallen the princess. Amazan was struck speechless with rage; he armed himself with a steel cuirass damasquined with gold, a lance twelve feet long, two javelins, and an edged sword called the Thunderer, which at one single stroke would rend trees, rocks, and Druids: he covered his beautiful head with a golden casque, shaded with heron and ostrich feathers.—This was the ancient armour of Magog, which his sister Aldea gave him when upon his journey in Scythia. The few attendants he had with him all mounted their unicorns.

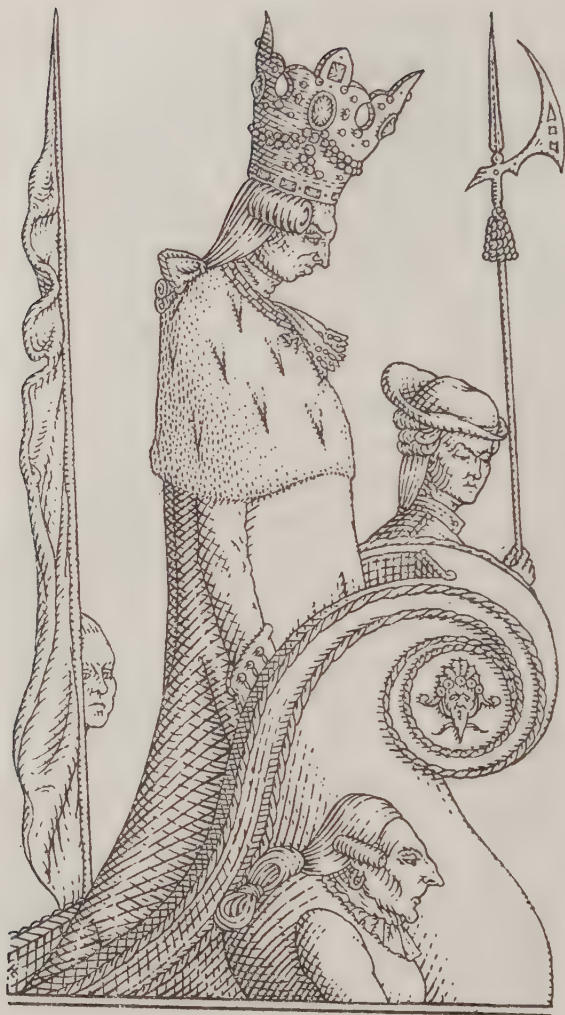
Amazan, in embracing his dear phænix, uttered only these melancholy expressions: I am guilty! Had I not slept with a girl of *business* in the city of the Idlers, the

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princess of Babylon would not have been in this alarming situation; let us fly to the *Antropokaies*. He presently entered Sevilla. Fifteen hundred Alguazils guarded the gates of the inclosure in which the two hundred Gangarids and their unicorns were shut up, without being allowed any thing to eat; all the necessary preparations were making for the sacrifice of the princess of Babylon, her chamber-maid Irla, and the two rich Palestines.

The high *Antropokaie*, surrounded by his subaltern *Antropokaies*, was already seated upon his sacred tribunal: a crowd of Sevillians, wearing strung beads at their girdles, joined their two hands without uttering a syllable; when the beautiful princess, Irla, and the two Palestines, were brought forth with their hands tied behind their back, and dressed in masquerade habits.

The phænix entered the prison by a dormer window, whilst the Gangarids had begun to break open the doors. The invincible Amazan shattered them without. They sallied forth all armed upon their



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unicorns, and Amazan put himself at their head. He had no difficulty in overthrowing the Alguazils, the Familiars, or the priests called *Antropokaies*; each unicorn pierced dozens at a time. The thundering Amazan cut to pieces all he met; the people flew away in black cloaks and dirty frize, always keeping fast hold of their blest beads *por l'amor de Dios*.

Amazan collared the high Inquisitor upon his tribunal, and threw him upon the pile, which was prepared about forty paces distant; and he also cast upon it the other Inquisitors, one after the other. He then prostrated himself at Formosanta's feet. Ah! how amiable are you, said she; and how I should adore you, if you had not been faithless to me with a girl of *business*!

Whilst Amazan was making his peace with the princess, whilst his Gangarids cast upon the pile the bodies of all the *Antropokaies*, and the flames ascended to the clouds, Amazan saw an army that approached him at a distance. An aged monarch with a crown upon his head,

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advanced upon a car, drawn by eight mules harnessed with ropes; an hundred other cars followed. They were accompanied by grave looking men in black cloaks or frize, mounted upon very fine horses: a multitude of people, with greasy hair, followed silently on foot.

Amazan immediately drew up his Gangarids about him, and advanced with his lance couched. As soon as the king perceived him, he took off his crown, alighted from his car, and embraced Amazan's stirrup, saying to him: Man sent by the gods, you are the avenger of human kind, the deliverer of my country. These sacred monsters, of which you have purged the earth, were my masters, in the name of the Old Man of the Seven Mountains: I was forced to suffer their criminal power. My people would have deserted me, if I had only been inclined to moderate their abominable crimes. From this moment I breathe, I reign, and am indebted to you for it.

He afterwards respectfully kissed Formosanta's hand, and entreated her to get



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into his coach (drawn by six mules) with Amazan, Irla, and the phænix. The two Palestine bankers, who still remained prostrate on the ground through fear and acknowledgement, now raised their heads; and the troop of unicorns followed the king of Betica into his palace.

As the dignity of a king, who reigned over a people of characteristic gravity, required that his mules should go at very slow pace, Amazan and Formosanta had time to relate to him their adventures. He also conversed with the phænix, admiring and frequently embracing him. He easily comprehended how brutal and barbarous the people of the West should be considered, who eat animals, and did not understand their language; that the Gangarids alone had perceived the nature and dignity of primitive man; but he particularly agreed that the most barbarous of mortals were the *Antropokaies*, of whom Amazan had just purged the earth. He incessantly blessed and thanked him. The beautiful Formosanta had already forgot the adventure of the girl of *business*, and

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had her soul filled with nothing but the valour of the hero who had preserved her life. Amazan being acquainted with the innocence of the embrace she had given the king of Egypt, and the resurrection of the phænix, tasted the purest joy, and was intoxicated with the most violent love.

They dined at the palace, but had a very indifferent repast. The cooks of Betica were the worst in Europe. Amazan advised the king to send for some from Gaul. The king's musicians performed, during the repast, that celebrated air which has since been called *the Follies of Spain*. After dinner matters of business came upon the carpet.

The king enquired of the handsome Amazan, the beautiful Formosanta, and the charming phænix, what they proposed doing. For my part, said Amazan, my intention is to return to Babylon, of which I am the presumptive heir, and to request of my uncle Belus my cousin-german, the incomparable Formosanta, unless she would rather chuse to live with me among the Gangarids.

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My design certainly is, said the princess, never to separate from my cousin-german. But I imagine he will agree with me, that I should return first to my father, because he only gave me leave to go upon a pilgrimage to Bassora, and I have wandered all over the world. For my part, said the phænix, I will every where follow these two tender generous lovers.

You are in the right, said the king of Betica; but your return to Babylon is not so easy as you may imagine. I receive daily intelligence from that country by Tyrian ships, and my Palestine bankers, who keep a correspondence with all the people of the earth. The people are all in arms towards the Euphrates and the Nile. The king of Scythia claims the inheritance of his wife, at the head of three hundred thousand warriors on horseback. The kings of Egypt and India are also laying waste the banks of the Tyger and the Euphrates, each at the head of three hundred thousand men, to avenge themselves of being laughed at. Whilst the king of Egypt is absent from his country, his foe the king of Ethiopia

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is ravaging Egypt with three hundred thousand men; and the king of Babylon has as yet only six hundred thousand men to defend himself.

I acknowlege to you, continued the king, when I hear of those prodigious armies which are disembogued from the East, and their astonishing magnificence; when I compare them to my trifling bodies of twenty or thirty thousand soldiers, which it is so difficult to clothe and nourish; I am inclined to think the Eastern subsisted long before the Western hemisphere. It should seem that we sprung only yesterday from chaos and barbarity.

Sire, said Amazan, the last comers frequently outstrip those who first began the career. It is thought in my country that man was first created in India; but this I am not certain of.

And, said the king of Betica to the phænix, what do you think? Sire, replied the phænix, I am as yet too young to have any knowlege concerning antiquity. I have lived only about twenty-seven thousand years; but my father, who had lived

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five times that age, told me he had learnt from his father, that the countries of the East had always been more populous and richer than the others. It had been transmitted to him from his ancestors, that the generation of all animals had begun upon the banks of the Ganges. For my part, said he, I have not the vanity to be of this opinion. I cannot believe that the foxes of Albion, the marmots of the Alps, and the wolves of Gaul, are descended from my country: in the like manner, I do not believe that the firs and oaks of your country descended from the palm and cocoa-trees of India.

But whence are we descended, then? said the king. I do not know, said the phænix; all I want to know is, whither the beautiful princess of Babylon and my dear Amazan may repair. I very much question, said the king, whether with his two hundred unicorns he will be able to destroy so many armies of three hundred thousand men each. Why not? said Amazan.

The king of Betica felt the force of this sublime question, Why not? but he imagined sublimity alone was not sufficient

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against innumerable armies. I advise you, said he, to seek the king of Ethiopia; I am related to that black prince, through my Palestines. I will give you recommendatory letters to him: as he is at enmity with the king of Egypt, he will be but too happy to be strengthened by your alliance. I can assist you with two thousand sober brave men; and it will depend upon yourself to engage as many more of the people who reside, or rather skip about the foot of the Pyrenees, and who are called Vascques or Vascons. Send one of your warriors upon an unicorn with a few diamonds, there is not a Vascon that will not quit the castle, that is, the thatched cottage of his father to serve you. They are indefatigable, courageous, and agreeable; and whilst you wait their arrival, we will give you festivals, and prepare your ships. I cannot too much acknowledge the service you have done me.

Amazan enjoyed the happiness of having recovered Formosanta, and tasted in tranquillity her conversation, and all the charms of reconciled love, which are almost equal to growing passion.

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A troop of proud joyous Vascons soon arrived, dancing a tambourin. The other haughty grave troop of Beticans were ready. The old sun-burnt king tenderly embraced the two lovers; he sent great quantities of arms, beds, chests, boards, black cloaths, onions, sheep, fowls, flour, and particularly garlic, on board the ships, in wishing them a happy voyage, invariable love, and many victories.

The fleet approached the shore, where it is said that many ages after, the Phænician lady Dido, sister to one Pygmalion, and wife to one Sicheus, having left the city of Tyre, came and founded the superb city of Carthage, in cutting a bull's hide into thongs, according to the testimony of the gravest authors of antiquity, who never related fables, and according to the professors who have written for young boys; though, after all there never was a person at Tyre named Pygmalion, Dido, or Sicheus, which names are entirely Greek; and though, in fine, there was no king in Tyre in those times.

Proud Carthage was not then a sea-

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port; there were at that time only a few Numidians there, who dried fish in the sun. They coasted along Bizacenes, the Syrthes, the fertile banks where since arose Cyrene and the great Chersonese.

They at length arrived towards the first flood of the sacred Nile. It was at the extremity of this fertile land that the ships of all commercial nations were already received in the port of Canope, without knowing whether the god Canope had founded this port, or whether the inhabitants had manufactured the god; whether the star Canope had given its name to the city, or whether the city had bestowed it upon the star: all that was known of this matter was, the city and the star were both very ancient; and this is all that can be known of the origin of things, of what nature soever they may be.

It was here that the king of Ethiopia, having ravaged all Egypt, saw the invincible Amazan and the adorable Formosanta come on shore. He took one for the god of war, and the other for the goddess of beauty. Amazan presented to him the



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letter of recommendation from the king of Spain. The king of Ethiopia immediately entertained them with some admirable festivals, according to the indispensable custom of heroic times. They then conferred about their expedition to exterminate the three hundred thousand men of the king of Egypt, the three hundred thousand of the emperor of the Indies, and the three hundred thousand of the great Kan of the Scythians, who laid siege to the immense, proud, voluptuous city of Babylon.

The two hundred Spaniards whom Amazan had brought with him said that they had nothing to do with the king of Ethiopia's succouring Babylon; that it was sufficient their king had ordered them to go and deliver it; and that they were formidable enough for this expedition.

The Vascons said they had performed many other exploits; that they would alone defeat the Egyptians, the Indians, and the Scythians; and that they would not march with the Spaniards unless these were in the rear-guard.

The two hundred Gangarids could not

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refrain from laughing at the pretensions of their allies, and they maintained that with only one hundred unicorns they could put to flight all the kings of the earth. The beautiful Formosanta appeased them by her prudence, and by her enchanting discourse. Amazan presented to the black monarch his Gangarids, his unicorns, his Spaniards, his Vascons, and his beautiful bird.

Every thing was soon ready to march by Memphis, Heliopolis, Arsinoe, Petra, Artemitis, Sora, and Apameus, to attack the three kings, and to prosecute this memorable war, before which all the wars ever waged by man, were nothing more than mere cock-fights.

Every one knows how the king of Ethiopia became enamoured with the beautiful Formosanta, and how he surprised her in bed, when a gentle sleep closed her long eye-lashes. We remember that Amazan, a witness of this spectacle, thought he saw day and night in bed together. It is no secret that Amazan, enraged at the insult, drew his thundering

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sword, with which he cut off the perverse head of the insolent negro, and drove all the Ethiopians out of Egypt.—Are not these prodigies written in the book of the Chronicles of Egypt? Fame has with her hundred tongues proclaimed the victories he gained over the three kings with his Spaniards, his Vascons, and his unicorns. He restored the beautiful Formosanta to her father. He set at liberty all his mistress's train, whom the king of Egypt had reduced to slavery. The great Kan of the Scythians declared himself his vassal; and his marriage was confirmed with princess Aldea. The invincible and generous Amazan, acknowledged the heir of the kingdom of Babylon, entered the city in triumph with the phœnix, in the presence of a hundred tributary kings. The festival of his marriage far surpassed that which king Belus had given. The bull Apis was served up roasted at table. The kings of Egypt and India were cup-bearers to the married pair; and these nuptials were celebrated by five hundred capital poets of Babylon.

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Oh! Muses, who are constantly invoked at the beginning of a work, I only implore you at the end. It is needless to reproach me with saying grace, without having said *benedicite*. But, Muses! you will not be less my patronesses. Prevent, I beseech you, any supplemental scribblers spoiling, by their fables, the truths which I have taught mortals in this faithful narrative; in the manner they have falsified *Candide*, *L'Ingénu*, and the chaste adventures of the chaste Jane, which have been disfigured by an Ex-Capuchin, in verses worthy of Capuchins, in the Batavian editions. May they not do this injury to my typographer, who has a numerous family, and who is scarce able to obtain types, paper and ink.

Oh! Muses, impose silence upon the detestable Cogé, chattering professor of the college of Mazarin, who, not contented with the moral discourses of Belisarius and the emperor Justinian, has written vile defamatory libels against these two great men.

Gag that pedant Larcher, who, tho' entirely ignorant of the ancient Babylonian tongue, without ever having travelled,

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as I have, upon the banks of the Euphrates and the Tiber, has had the impudence to maintain, that the beautiful Formosanta, daughter to the greatest king in the world, and princess Aldea, and all the women of this respectable court, prostituted themselves to the grooms of Asia for money, in the great temple of Babylon. This college libertine, the declared foe of you and shame accuses the beautiful Egyptians of Mendes of being enamoured with nothing but goats; secretly proposing to himself, from this example, to make a tour to Egypt, and have some agreeable intrigues.

Being as little acquainted with modern history as antiquity, he insinuates, in order to ingratiate himself with some old dowager, that our incomparable Ninon lay at the age of fourscore, with the abbé Gédouin, member of the French academy, and that of Inscriptions and Belles Lettres. He never heard of the abbé Chateauneuf, whom he takes for the abbé Gédouin. He is as little acquainted with Ninon as he is with the ladies of Babylon.

Muses, daughters of heaven, your foe

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Larcher goes still farther; he pens long eulogiums in favour of pederasty, and has the insolence to say, that all the Bambins of my country are addicted to this infamous practice. He thinks to escape by encreasing the number of the guilty.

Chaste and noble Muses, who equally detest pedantry and pederasty, protect me against M. Larcher!

And you Mr. Aliboron, who call yourself Fréron, as you formerly did a Jesuit; you, whose Parnassus is sometimes at the *Bissetre*, and sometimes at the corner ale-house; you, who have received so much justice upon all the stages of Europe, in the decent comedy of the *Ecossaise*; you, the worthy son of the priest Desfontaines, the offspring of his amours with those beautiful children who carry an iron, and are blind folded like the son of Venus, and who like him fly into the air, though they never go beyond the tops of chimneys; my dear Aliboron, for whom I always entertained so much affection, and who made me laugh for a month incessantly at the time of the representation of the *Ecossaise*;

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I recommend to you my Princess of Babylon: say every thing you can against it, that it may be read.

I shall not here forget you, Ecclesiastical Gazetteer, illustrious orator of the *Convulsionnaires*, father of the church founded by the abbé Béchérand and Abraham Chaumeix; fail not to say in your writings, equally pious, eloquent, and sensible, that the Princess of Babylon is a heretic, a deist, and an atheist. But above all, endeavour to prevail upon the Sieur Riballier to have the Princess of Babylon condemned by the Sorbonne: you will, thereby, afford my bookseller much pleasure, to whom I have presented this little history for his New Year's gift.





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